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AN

Eccleſiaſtical Hiſtory,

ANTIENT AND MODERN,

FROM

THE BIRTH OF CHRIST,

TO THE

BEGINNING OF THE PRESENT CENTURY:

IN WHICH,

The Riſe, Progreſs, and Variations of CHURCH POWER

ARE CONSIDERED

In their Connexion with the State of LEARNING and PHILOSOPHY, and the POLITICAL HISTORY of EUROPE during that Period.

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By the late learned

JOHN LAWRENCE MOSHEIM, D.D.

And Chancellor of the Univerſity of GOTTINGEN.

Tranſlated from the ORIGINAL LATIN,

And accompanied with NOTES and CHRONOLOGICAL TABLES,

By ARCHIBALD MACLAINE, D.D.

To the whole is added AN ACCURATE INDEX.

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A SHORT VIEW, or GENERAL SKETCH OF THE ECCLESIASTICAL HISTORY OF THE EIGHTEENTH CENTURY.

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Introductory obſervation.

I. THE hiſtory of the Chriſtian church, during the preſent age, inſtead of a few pages, would alone require a volume, ſuch are the number and importance of the materials that it exhibits to an attentive inquirer. It is, therefore, to be hoped that, in due time, ſome able and impartial writer will employ his labours on this intereſting ſubject. At the ſame time, to render the preſent work as complete as poſſible, and to give a certain clue, to direct thoſe who teach or who ſtudy eccleſiaſtical hiſtory, through a multitude of facts that have not yet been gathered together, and digeſted into a regular order, we ſhall draw here a general ſketch that will exhibit the principal outlines of the ſtate of religion ſince the commencement of the preſent century. That this ſketch may not ſwell to too great a ſize, we ſhall omit the mention of the authors who have furniſhed materials for this period of church hiſtory. Thoſe that are acquainted with modern literature muſt know, that there are innumerable productions extant, from whence

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such a variety of lines and colours, might be taken, as would render this rough and general draught a complete and finished piece.

Concerning the prosperous state of the church in general, and of the Romish church in particular.

II. The doctrines of Christianity have been propagated in *Asia*, *Africa*, and *America*, with equal zeal, both by the Protestant and Popish missionaries. But we cannot say the same thing of the true spirit of the Gospel, or of the religious discipline and institutions that it recommends to the observance of Christians, for it is an undeniable fact, that many of those whom the Romish missionaries have persuaded to renounce their false gods, are Christians only as far as an external profession and certain religious ceremonies go; and that, instead of departing from the superstitions of their ancestors, they observe them still, though under a different form. We have, indeed, pompous accounts of the mighty success with which the ministry of the Jesuits has been attended among the barbarous and unenlightened nations; and the French Jesuits in particular are said to have converted innumerable multitudes in the course of their missions. This perhaps cannot be altogether denied, if we are to call those converts to Christianity who have received some faint and superficial notions of the doctrines of the gospel; for it is well known, that several congregations of *such* Christians have been formed by the Jesuits in the *East-Indies*, and more especially in the kingdoms of *Carnate*, *Madura*, and *Marava*, on the coast of *Malabar*, in the kingdom of *Tonquin*, the Chinese empire, and also in certain provinces of *America*. These conversions have, in outward appearance, been carried on with particular success, since ANTHONY VERI has had the direction of the foreign missions, and has taken such special care, that neither hands should be wanting for this spiritual harvest, nor any expences spared that might be necessary to the execution

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execution of ſuch an arduous and important undertaking. But theſe pretended converſions, inſtead of effacing the infamy under which the Jeſuits labour, in conſequence of the iniquitous conduct of their miſſionaries in former ages, have only ſerved to augment it, and to ſhew their deſigns and practices in a ſtill more odious point of light. For they are known to be much more zealous in ſatisfying the demands of their avarice and ambition, than in promoting the cauſe of CHRIST; and are ſaid to corrupt and modify, by a variety of inventions, the pure doctrine of the Goſpel, in order to render it more univerſally palatable, and to increaſe the number of their ambiguous converts.

The famous conteſt relating to the lawfulneſs of allowing the Chineſe Chriſtians to obſerve their ancient rites.

III. A famous queſtion aroſe in this century, which made a great noiſe in the Romiſh church, relating to the conduct of the Jeſuits in *China*, and their manner of promoting the cauſe of the Goſpel, by permitting the new converts to obſerve the religious rites and cuſtoms of their anceſtors. This queſtion was decided to the diſadvantage of the miſſionaries, in the year 1704, by CLEMENT XI., who, by a ſolemn edict, forbad the Chineſe Chriſtians to practiſe the religious rites of their anceſtors, and more eſpecially thoſe that are celebrated by the Chineſe in honour of their deceaſed parents, and of their great lawgiver CONFUCIUS. This ſevere edict was, nevertheleſs, conſiderably mitigated in the year 1715, in order to appeaſe, no doubt, the reſentment of the Jeſuits, whom it exaſperated in the higheſt degree. For the pontif allowed the miſſionaries to make uſe of the word TIEN, to expreſs the *divine nature*, with the addition of the word TCHU, to remove its ambiguity, and make it evident, that it was not the *heaven*, but the *Lord of heaven*, that the Chriſtian doctors worſhipped [a]; he

[a] TIEN TCHU ſignifies the LORD OF HEAVEN.

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alſo permitted the obſervance of thoſe rites and ceremonies that had ſo highly offended the adverſaries of the Jeſuits, on condition that they ſhould be conſidered merely as marks of reſpect to their parents, and as tokens of civil homage to their lawgivers, without being abuſed to the purpoſes of ſuperſtition, or even being viewed in a religious point of light. In conſequence of this ſecond papal edict, the Chineſe converts to Chriſtianity are allowed conſiderable liberties; among other things, they have in their houſes *tablets*, on which the names of their anceſtors, and particularly of CONFUCIUS, are written in golden letters; they are allowed to light candles before theſe tablets, to make offerings to them of rich perfumes, victuals, fruits, and other delicacies, nay, to proſtrate the body before them until the head touches the ground. The ſame ceremony of proſtration is performed by the Chineſe Chriſtians at the tombs of their anceſtors.

The firſt of theſe papal edicts, which was deſigned to prevent the motley mixture of Chineſe ſuperſtition with the religious inſtitutions of Chriſtianity, was brought into *China*, in the year 1705, by Cardinal TOURNON, the pope's legate; and the ſecond, which was of a more indulgent nature, was ſent, in the year 1721, with MEZZABARBA, who went to *China* with the ſame character. Neither the emperor nor the Jeſuits were ſatisfied with theſe edicts. TOURNON, who executed the orders of his ghoſtly maſter with more zeal than prudence, was, by the expreſs command of the emperor, thrown into priſon, where he died in the year 1710. MEZZABARBA, though more cautious and prudent, yet returned home without having ſucceeded in his negociation; nor could the emperor be engaged, by either arguments or entreaties, to make any alteration in

the inſtitutions and cuſtoms of his anceſtors [*b*]. At preſent the ſtate of Chriſtianity in *China* being extremely precarious and uncertain, this famous controverſy is entirely ſuſpended; and many reaſons induce us to think, that both the pontifs and the enemies of the Jeſuits will unite in permitting the latter to depart from the rigour of the papal edicts, and to follow their own artful and inſinuating methods of converſion. For they will both eſteem it expedient and lawful to ſubmit to many inconveniencies and abuſes, rather than to riſk the entire ſuppreſſion of popery in *China*. CENT. XVIII.

IV. The attempts made ſince the commencement of the preſent century, by the Engliſh and Dutch, and more eſpecially by the former, to diffuſe the light of Chriſtianity through the benighted regions of *Aſia* and *America*, have been carried on with more aſſiduity and zeal than in the preceding age. That the Lutherans have borne their part in this ſalutary work, appears abundantly from the Daniſh miſſion, planned with ſuch piety in the year 1706 by FREDERIC IV., for the converſion of the Indians that inhabit the coaſt of *Malabar*, and attended with ſuch remarkable ſucceſs. This noble eſtabliſhment, which ſurpaſſes all that have been yet erected for the propagation of the Goſpel, not only ſubſiſts ſtill in a flouriſhing ſtate, but acquires daily new degrees of perfection under the auſpicious and munificent patronage of Proteſtant miſſions.

☞ [*b*] TOURNON had been made, by the Pope Patriarch of *Antioch*; and MEZZABARBA, to add a certain degree of weight to his miſſion, was created Patriarch of *Alexandria*. After his return, the latter was promoted to the biſhopric of LODI, a preferment which, though inferior in point of ſtation to his imaginary Patriarchate, was yet more valuable in point of eaſe and profit. See a fuller account of this miſſion in Dr. MOSHEIM'S *authentic Memoirs of the Chriſtian Church in* China, p. 26, &c. N.

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that excellent monarch CHRISTIAN VI. We will, indeed, readily grant, that the converts to Chriſtianity that are made by the Daniſh miſſionaries, are leſs numerous than thoſe which we find in the liſts of the Popiſh legates; but it may be affirmed, at the ſame time, that they are much better Chriſtians, and far excel the latter in the ſincerity and zeal that accompany their profeſſion. There is a great difference between Chriſtians in reality and Chriſtians in appearance; and it is very certain, that the Popiſh miſſionaries are much more ready, than the Proteſtant doctors, to admit into their communion proſelytes, who have nothing of Chriſtianity but the name.

We have but imperfect accounts of the labours of the Ruſſian clergy, the greateſt part of whom lie yet involved in that groſs ignorance that covered the moſt unenlightened ages of the church. We learn, nevertheleſs, from the modern records of that nation, that ſome of their doctors have employed, with a certain degree of ſucceſs, their zeal and induſtry in ſpreading the light of the Goſpel in thoſe provinces that lie in the neighbourhood of *Siberia*.

Private enemies of the Goſpel.

V. While the miſſionaries now mentioned expoſed themſelves to the greateſt dangers and ſufferings, in order to diffuſe the light of divine truth in theſe remote and darkened nations, there aroſe in *Europe*, where the Goſpel had obtained a ſtable footing, a multitude of adverſaries, who ſhut their eyes upon its excellence, and endeavoured to eclipſe its immortal luſtre. There is no country in *Europe* where infidelity has not exhaled its poiſon; and ſcarcely any denomination of Chriſtians among whom we may not find ſeveral perſons, who either aim at the total extinction of all religion, or at leaſt endeavour to invalidate the authority of the Chriſtian ſyſtem. Some carry on theſe unhappy attempts in an open manner, others

others under the maſk of a Chriſtian profeſſion; but nowhere have theſe enemies of the pureſt religion, and conſequently of mankind, whom it was deſigned to render wiſe and happy, appeared with more effrontery and inſolence, than under the free governments of *Great Britain* and the *United Provinces*. In *England*, more eſpecially, it is not uncommon to meet with books in which not only the doctrines of the Goſpel, but alſo the perfections of the Deity, and the ſolemn obligations of piety and virtue, are impudently called in queſtion, and turned into deriſion [*c*]. Such impious productions have caſt a deſerved reproach on the names and memories of TOLAND, COLLINS, TINDAL, and WOOLSTON, a man of an inauſpicious genius, who made the moſt audacious, though ſenſeleſs attempts, to invalidate the miracles of Chriſt. Add to theſe MORGAN, CHUBB, MANDEVILLE, and others. And writers of the ſame claſs CENT. XVIII.

[*c*] This obſervation, and the examples by which it is ſupported in the following ſentence, ſtand in need of ſome correction. Many books have, indeed, been publiſhed in *England* againſt the divinity, both of the Jewiſh and Chriſtian diſpenſations; and it is juſtly to be lamented, that the ineſtimable bleſſing of religious liberty, which the wiſe and good have improved to the glory of Chriſtianity, by ſetting its doctrines and precepts in a rational light, and bringing them back to their primitive ſimplicity, has been ſo far abuſed by the pride of ſome, and the ignorance and licentiouſneſs of others, as to excite an oppoſition to the Chriſtian ſyſtem, which is both deſigned and adapted to lead men, through the paths of wiſdom and virtue, to happineſs and perfection. It is, nevertheleſs, carefully to be obſerved, that the moſt eminent of the Engliſh unbelievers were far from renouncing, at leaſt in their writings and profeſſion, the truths of what they call natural religion, or denying the unchangeable excellence and obligations of virtue and morality. Dr. MOSHEIM is more eſpecially miſtaken, when he places COLLINS, TINDAL, MORGAN, and CHUBB, in the liſt of thoſe who called in queſtion the perfections of the Deity, and the obligations of virtue; it was ſufficient to put MANDEVILLE, WOOLSTON, and TOLAND, in this infamous claſs.

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will be ſoon found in all the countries of *Europe*, particularly in thoſe where the Reformation has introduced a ſpirit of liberty, if mercenary bookſellers are ſtill allowed to publiſh, without diſtinction or reſerve, every wretched production that is addreſſed to the paſſions of men, and deſigned to obliterate in their minds a ſenſe of religion and virtue.

Atheiſts and Deiſts.

VI. The ſect of *Atheiſts*, by which, in ſtrictneſs of ſpeech, thoſe only are to be meant who deny the exiſtence and moral government of an infinitely wiſe and powerful Being, by whom all things ſubſiſt, is reduced to a very ſmall number, and may be conſidered as almoſt totally extinct. Any that yet remain under the influence of this unaccountable deluſion, adopt the ſyſtem of SPINOZA, and ſuppoſe the univerſe to be one vaſt ſubſtance, which excites and produces a great variety of motions, all uncontroulably neceſſary, by a ſort of *internal force*, which they carefully avoid defining with perſpicuity and preciſion.

The Deiſts, under which general denomination thoſe are comprehended who deny the divine origin of the Goſpel in particular, and are enemies to all revealed religion in general, form a motley tribe, which, on account of their jarring opinions, may be divided into different claſſes. The moſt decent, or, to uſe a more proper expreſſion, the leaſt extravagant and inſipid form of Deiſm, is that which aims at an aſſociation between Chriſtianity and natural religion, and repreſents the Goſpel as no more than a republication of the original law of nature and reaſon, that was more or leſs obliterated in the minds of men. This is the hypotheſis of TINDAL, CHUBB, MANDEVILLE, MORGAN, and ſeveral others, if we are to give credit to their own declarations, which, indeed, ought not always to be done without caution. This alſo appears to have been the ſentiment of an ingeni-

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ous writer, whoſe eloquence has been ill employed in a book, entitled, *Eſſential Religion diſtinguiſhed from that which is only Acceſſory* [*d*]; for the whole religious ſyſtem of this author conſiſts in the three following points:—That *there is a God*—that *the world is governed by his wiſe providence*—and that *the ſoul is immortal*; and he maintains, that it was to eſtabliſh theſe three points by his miniſtry, that JESUS CHRIST came into the world. CENT. XVIII.

VII. The church of *Rome* has been governed, ſince the commencement of this century, by CLEMENT XI., INNOCENT XIII., BENEDICT XIII., CLEMENT XII., and BENEDICT XIV., who may be all conſidered as men of eminent wiſdom, virtue, and learning, if we compare them with the pontifs of the preceding ages. CLEMENT XI., and PROSPER LAMBERTINI, who at preſent fills the papal chair under the title of BENEDICT XIV. [*e*], ſtand much higher in the liſt of literary fame than the other pontifs now mentioned; and BENEDICT XIII. ſurpaſſed them all in piety, or at leaſt in its appearance, which, in the whole of his conduct, was extraordinary and ſtriking. It was he that conceived the laudable deſign of reforming many diſorders in the church, and reſtraining the corruption and licentiouſneſs of the clergy; and for this purpoſe held a council, in the palace of the The Romiſh church—and its pontifs.

☞ [*d*] The original title of this book (which is ſuppoſed to have been written by one MURALT, a Swiſs, author of the *Lettres ſur les Anglois et ſur les François,)* is as follows: *Lettres ſur la Religion eſſentielle à l'Homme, diſtinguée de ce qui n'en eſt que l'acceſſoire.* There have been ſeveral excellent refutations of this book publiſhed on the continent; among which the *Lettres ſur les vrais principes de la Religion,* in two volumes 8vo. compoſed by the late learned and ingenious Mr. BOUILLER, deſerve particular notice.

☞ [*e*] This hiſtory was publiſhed while BENEDICT XIV. was yet alive.

Lateran,

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Lateran, in the year 1725, whoſe acts and decrees have been made public. But the event did not anſwer his expectations; nor is there any probability the BENEDICT XIV., who is attempting the execution of the ſame worthy purpoſe, though by different means, will meet with better ſucceſs.

We muſt not omit obſerving here, that the modern biſhops of *Rome* make but an indifferent figure in *Europe*, and exhibit little more than an empty ſhadow of the authority of the ancient pontifs. Their prerogatives are diminiſhed, and their power is reſtrained within very narrow bounds. The ſovereign princes and ſtates of *Europe*, who embrace their communion, no longer tremble at the thunder of the Vatican, but treat their *anathemas* with indifference and contempt. They, indeed, load the *holy father* with pompous titles, and treat him with all the external marks of veneration and reſpect; yet they have given a mortal blow to his authority, by the prudent and artful diſtinction they make between the court of *Rome* and the Roman pontif. For, under the cover of this diſtinction, they buffet him with one hand, and ſtroke him with the other; and, under the moſt reſpectful profeſſion of attachment to his perſon, oppoſe the meaſures, and diminiſh ſtill more, from day to day, the authority of his court. A variety of modern tranſactions might be alleged in confirmation of this, and more eſpecially the debates that have ariſen in this century, between the court of *Rome* and thoſe of *France*, *Naples*, *Sardinia*, and *Portugal*, in all which that ghoſtly court has been obliged to yield, and to diſcover its extreme inſignificancy and weakneſs.

All proſpect of a reconciliation between the Proteſtant and Romiſh communions entirely removed.

VIII. There have been no ſerious attempts made in later times to bring about a reconciliation between the Proteſtant and Romiſh churches; for, notwithſtanding the pacific projects formed by private perſons with a view to this union, it is juſtly

juſtly conſidered as an impracticable ſcheme. The difficulties that attend its execution were greatly augmented by the famous bull of CLEMENT XI., entitled *Unigenitus*, which deprived the peace-makers of the principal expedient they employed for the accompliſhment of this union, by putting it out of their power to ſoften and mitigate the doctrines of popery, that appeared the moſt ſhocking to the friends of the Reformation. This expedient had been frequently practiſed in former times, in order to remove the diſguſt that the Proteſtants had conceived againſt the church of *Rome*; but the bull *Unigenitus* put an end to all theſe modifications, and in moſt of thoſe points that had occaſioned our ſeparation from *Rome*, repreſented the doctrine of that church in the very ſame ſhocking light in which they had been viewed by the firſt reformers. This ſhews, with the utmoſt evidence, that all the attempts the Romiſh doctors have made, from time to time, to give an air of plauſibility to their tenets, and render them palatable, were ſo many ſnares inſidiouſly laid to draw the Proteſtants into their communion; that the ſpecious conditions they propoſed as the terms of a reconciliation, were perfidious ſtratagems; and that, conſequently, there is no ſort of dependance to be made upon the promiſes and declarations of ſuch a diſingenuous ſet of men. CENT. XVIII.

IX. The inteſtine diſcords, tumults, and diviſions, that reigned in the Romiſh church, during the preceding century, were ſo far from being terminated in this, that new fuel was added to the flame; and the animoſities of the contending parties grew more vehement from day to day. Theſe diviſions ſtill ſubſiſt. The Jeſuits are at variance with the Dominicans, and ſome other religious orders, though theſe quarrels make little noiſe, and are carried on with ſome regard to decency and

Inteſtine diviſions in the Romiſh church.

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and prudence; the Dominicans are on bad terms with the Franciſcans; the controverſy concerning the nature, lawfulneſs, and expediency of the Chineſe ceremonies ſtill continues, at leaſt in *Europe*; and were we to mention all the debates that divide the Romiſh church, which boaſts ſo much of its unity and infallibility, the enumeration would be endleſs. The controverſy relating to Janſeniſm, which was one of the principal ſources of that diviſion which reigned within the papal juriſdiction, has been carried on with great ſpirit and animoſity in *France* and in the *Netherlands*. The Janſeniſts, or, as they rather chuſe to be called, the diſciples of AUGUSTIN, are inferior to their adverſaries the Jeſuits, in numbers, power, and influence; but they equal them in reſolution, prudence, and learning, and ſurpaſs them in ſanctity of manners and ſuperſtition, by which they excite the reſpect of the people. When their affairs take an unfavourable turn, and they are oppreſſed and perſecuted by their victorious enemies, they find an aſylum in the *Netherlands*. For the greateſt part of the Roman Catholics in *Spaniſh Flanders*, and all the members of that communion that live under the juriſdiction of the *United Provinces*, embrace the principles and doctrines of JANSENIUS [*f*]. Thoſe that inhabit the *United*

☞ [*f*] This aſſertion is too general. It is true, that the greateſt part of the Roman Catholics in the *United Provinces* are Janſeniſts, and that there is no *legal* toleration of the Jeſuits in that republic. It is, nevertheleſs, a known fact, and a fact that cannot be indifferent to thoſe who have the welfare and ſecurity of theſe provinces at heart, that the Jeſuits are daily gaining ground among the Dutch Papiſts. They have a flouriſhing chapel in the city of *Utrecht*, and have places of worſhip in ſeveral other cities, and in a great number of villages. It would be worthy of the wiſdom of the rulers of the Republic to put a ſtop to this growing evil, and not to ſuffer in a Proteſtant country a religious order which has been ſuppreſſed in a Popiſh one, and declared enemies of the ſtate.

Provinces

Provinces have almoſt renounced their allegiance to the Pope, though they profeſs a warm attachment to the doctrine and communion of the church of *Rome*; nor are either the exhortations or threatenings of the *Holy Father* ſufficient to baniſh the obſtinacy of theſe wayward children, or to reduce them to a ſtate of ſubjection and obedience. CENT. XVIII.

X. The cauſe of the Janſeniſts acquired a peculiar decree of credit and reputation, both in this and the preceding century, by a French tranſlation of the New Teſtament, made by the learned and pious PASCHASIUS QUENEL, a prieſt of the Oratory, and accompanied with practical annotations, adapted to excite lively impreſſions of religion in the minds of men. The quinteſſence of Janſeniſm was blended, in an elegant and artful manner, with theſe annotations, and was thus preſented to the reader under the moſt pleaſing aſpect. The Jeſuits were alarmed at the ſucceſs of QUENEL's book, and particularly at the change it had wrought, in many, in favour of the theological doctrines of JANSENIUS; and to remove out of the way an inſtrument which proved ſo advantageous to their adverſaries, they engaged that weak prince LEWIS XIV. to ſolicit the condemnation of this production at the court of *Rome*. CLEMENT XI. granted the requeſt of the French monarch, becauſe he conſidered it as the requeſt of the Jeſuits; and, in the year 1713, iſſued out the famous *Bull Unigenitus*, in which QUENEL's New Teſtament was condemned, and an *hundred and one propoſitions* contained in it, pronounced heretical [*g*]. This bull, which is alſo known by the name

The debates occaſioned by Quenel's New Teſtament.

☞ [*g*] To ſhow what a political weathercock the *infallibility* of the Holy Father was upon this occaſion, it may not be improper to place here an anecdote which is related by VOLTAIRE in his *Siecle de Louis* XIV. vol. ii. under the article *Janſeniſme*.

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name of *The Conſtitution*, gave a favourable turn to the affairs of the Jeſuits; but it was highly detrimental to the intereſts of the Romiſh church, as many of the wiſer members of that communion candidly acknowledge. For it not only confirmed the Proteſtants in their ſeparation, by convincing them that the church of *Rome* was reſolved to adhere obſtinately to its ancient ſuperſtitions and corruptions, but alſo offended many of the Roman-Catholics, who had no particular attachment to the doctrines of JANSENIUS, and were only bent on the purſuit of truth and the advancement of piety. It muſt alſo be obſerved, that the controverſy relating to Janſeniſm was much heated and augmented, inſtead of being mitigated or ſuſpended, by this deſpotic and ill-judged edict.

Commotions in *France* occaſioned by this bull.

XI. The diſſenſions and tumults excited in *France* by this edict were violent in the higheſt degree. A conſiderable number of biſhops, and a large body compoſed of perſons eminently diſtinguiſhed by their piety and erudition, both among the clergy and laity, appealed from the bull to a general council. It was more particularly oppoſed by the Cardinal DE NOAILLES, archbiſhop of *Paris*, who, equally unmoved by the authority of the pontif and by the reſentment and

Janſeniſme. The credit of the teller weighs but light in the balance of hiſtorical fame; the anecdote, however, is well atteſted, and is as follows: "The Abbé RENAUDOT, a learned "Frenchman, happening to be at *Rome* the firſt year of the "Pontificate of CLEMENT XI., went one day to ſee the Pope, "who was fond of men of letters, and was himſelf a learned "man, and found his Holineſs reading Father QUENEL's "book. On ſeeing RENAUDOT enter the apartment, the Pope "ſaid, in a kind of rapture: *Here is a moſt excellent book*— "*We have nobody at* Rome *that is capable of writing in this* "*manner*;—*I wiſh I could engage the author to reſide here!*" And yet this ſame book was condemned afterwards by this ſame Pope.

indignation of LEWIS XIV., made a noble ſtand againſt the deſpotic proceedings of the court of *Rome*. Theſe defenders of the ancient doctrine and liberties of the Gallican church were perſecuted by the Popes, the French monarch, and the Jeſuits, from whom they received an uninterrupted ſeries of injuries and affronts. Nay, their entire ruin was aimed at by theſe unrelenting adverſaries, and was indeed accompliſhed in part, ſince ſome of them were obliged to fly for refuge to their brethren in *Holland*; others forced, by the terrors of penal laws, and by various acts of tyranny and violence, to receive the papal edict; while a conſiderable number, deprived of their places, and ruined in their fortunes, looked for ſubſiſtence and tranquillity at a greater diſtance from their native country. The iſſue of this famous conteſt was favourable to the *bull*, which was at length rendered valid by the authority of the parliament, and was regiſtered among the laws of the ſtate. This contributed, in ſome meaſure, to reſtore the public tranquillity, but it was far from diminiſhing the number of thoſe who complained of the deſpotiſm of the pontif; and the kingdom of *France* is ſtill full of *Appellants* [*b*], who reject the authority of the *bull*, and only wait for a favourable opportunity of reviving a controverſy, which is rather ſuſpended than terminated, and of kindling anew a flame that is covered without being extinguiſhed.

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XII. Amidſt the calamities in which the Janſeniſts have been involved, they have only two methods left of maintaining their cauſe againſt their powerful adverſaries; and theſe are their *writings* and their *miracles*. The *former* alone

The circumſtances that contribute to ſupport the cauſe of Janſeniſm in *France*.

☞ [*b*] This was the name that was aſſumed by thoſe who appealed from the bull and the court of *Rome* to a general council.

have

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have proved truly uſeful to them; the *latter* gave them only a tranſitory reputation, which, being ill-founded, contributed in the iſſue to ſink their credit. The writings in which they have attacked both the Pope and the Jeſuits are innumerable; and many of them are compoſed with ſuch eloquence, ſpirit, and ſolidity, that they have produced a remarkable effect. The Janſeniſts, however, looking upon all human means as inſufficient to ſupport their cauſe, turned their views towards *ſupernatural* ſuccours, and endeavoured to make it appear, that their cauſe was the peculiar object of the divine protection and approbation. For this purpoſe they perſuaded the multitude, that God had endowed the bones and aſhes of certain perſons, who had diſtinguiſhed themſelves by their zeal in the cauſe of JANSENIUS, and had, at the point of death, appealed a ſecond time from the Pope to a general council, with the power of healing the moſt inveterate diſeaſes. The perſon whoſe remains were principally honoured with this marvellous efficacy, was the Abbé PARIS, a man of family, whoſe natural character was dark and melancholy; his ſuperſtition exceſſive beyond all credibility; and who, by an auſtere abſtinence from bodily nouriſhment, and the exerciſe of other inhuman branches of penitential diſcipline, was the voluntary cauſe of his own death [*i*]. To the miracles which were ſaid to be wrought at the tomb of this fanatic, the Janſeniſts added a great variety of viſions and relations, to which they audaciouſly attributed a divine origin; for ſeveral members of the community, and more

[*i*] The impoſture that reigned in theſe pretended miracles has been detected and expoſed by various authors; but by none with more acuteneſs, perſpicuity, and penetration, than by the ingenious Dr. DOUGLAS, in his excellent Treatiſe on Miracles, entitled, *The Criterion*, which was publiſhed by MILLAR in the year 1754.

eſpecially

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eſpecially thoſe who reſided at *Paris*, pretended to be filled with the *Holy Ghoſt*; and, in conſequence of this prerogative, delivered inſtructions, predictions, and exhortations, which, though frequently extravagant, and almoſt always inſipid, yet moved the paſſions, and attracted the admiration, of the ignorant multitude. The prudence, however, of the court of *France* put a ſtop to theſe fanatical tumults and falſe miracles; and, in the ſituation in which things are at preſent, the Janſeniſts have nothing left but their genius and their pens to maintain their cauſe [*k*].

The ſtate of the Eaſtern church.

XIII. We can ſay but very little of the Greek and Eaſtern churches. The profound ignorance in which they live, and the deſpotic yoke under which they groan, prevent their forming any plans to extend their limits, or making any attempts to change their ſtate. The Ruſſians, as we had formerly occaſion to obſerve, aſſumed, under the reign of PETER *the Great*, a leſs ſavage and barbarous aſpect than they had before that memorable period; and in this century have given ſome grounds to hope that they may one day be reckoned among the civilized nations. There are, nevertheleſs, immenſe multitudes of that rugged people, who are ſtill attached to the bruiſh ſuperſtition and diſcipline of their anceſtors; and there are ſeveral in whom the barbarous ſpirit of perſecution ſtill ſo far prevails, that, were it in their power, they would cut off the Proteſtants, and all other ſects that differ from them, by fire and ſword. This appears evident from a

☞ [*k*] Things are greatly changed ſince the learned author wrote this paragraph. The ſtorm of juſt reſentment that has ariſen againſt the Jeſuits, and has been attended with the extinction of their order in *Portugal*, *France*, and in all the Spaniſh dominions, has diſarmed the moſt formidable adverſaries of Janſeniſm, and muſt conſequently be conſidered as an event highly favourable to the Janſeniſts.

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variety of circumſtances, and more eſpecially from the book which STEPHEN JAVORSKI has compoſed againſt heretics of all denominations.

The Greek Chriſtians are ſaid to be treated at preſent by their haughty maſters with more clemency and indulgence than in former times. The Neſtorians and Monophyſites in *Aſia* and *Africa* perſevere in their refuſal to enter into the communion of the Romiſh church, notwithſtanding the earneſt entreaties and alluring offers that have been made from time to time by the pope's legates, to conquer their inflexible conſtancy.—The Roman pontifs have frequently attempted to renew, by another ſacred expedition, their former connexions with the kingdom of *Abyſſinia*; but they have not yet been able to find out a method of eſcaping the vigilance of that court, which ſtill perſiſts in its abhorrence of popery. Nor is it at all probable that the embaſſy, which is now preparing at *Rome* for the Abyſſinian emperor, will be attended with ſucceſs. The Monophyſites propagate their doctrine in *Aſia* with zeal and aſſiduity, and have not long ago gained over to their communion a part of the Neſtorians who inhabit the maritime coaſts of *India*.

The external ſtate of the Lutheran church.

XIV. The Lutheran church, which dates its foundation from the year 1517, and the confeſſion of *Augſburg* from the year 1530, celebrated in peace and proſperity the *ſecular* return of theſe memorable periods in the years 1717 and 1730. It received, ſome years ago, a conſiderable acceſſion to the number of its members by the emigration of that multitude of Proteſtants which abandoned the territory of *Saltzburg* and the town of *Berchtolſgaden*, in order to breathe a free air, and to enjoy unmoleſted the exerciſe of their religion. One part of theſe emigrants ſettled in *Pruſſia*, another in *Holland*, and many of them tranſplanted themſelves and their families to *America*, and other diſtant

distant regions. This circumstance contributed greatly to propagate the doctrine, and extend the reputation, of the Lutheran church, which thus not only obtained a footing in *Asia* and *America*, but also formed several congregations of no small note in these remote parts of the world. The state of Lutheranism at home has not been so prosperous, since we learn, both from public transactions, and also from the complaints of its professors and patrons, that, in several parts of *Germany*, the Lutheran church has been injuriously oppressed, and unjustly deprived of several of its privileges and advantages, by the votaries of *Rome*. CENT. XVIII.

XV. It has been scarcely possible to introduce any change into the system of doctrine and discipline that is received in that church, because the ancient confessions and rules that were drawn up to point out the tenets that were to be believed, and the rites and ceremonies that were to be performed, still remain in their full authority, and are considered as the sacred guardians of the Lutheran faith and worship. The method however of illustrating, enforcing, and defending the doctrines of Christianity, has undergone several changes in the Lutheran church. Towards the commencement of this century, an artless simplicity was generally observed by the ministers of that communion, and all philosophical terms and abstract reasonings were entirely laid aside, as more adapted to obscure than to illustrate the truths of the Gospel. But in process of time a very different way of thinking began to take place; and several learned men entertained a notion, that the doctrines of Christianity could not maintain their ground, if they were not supported by the aids of philosophy, and exhibited and proved in a geometrical order. Its internal state.

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The adepts in juriſprudence, who undertook, in the laſt century, the reviſion and correction of the body of eccleſiaſtical law that is in force among the Lutherans, carried on their undertaking with great aſſiduity and ſpirit; and our church-government would at this day bear another aſpect, if the ruling powers had judged it expedient to liſten to their counſels and repreſentations. We ſee, indeed, in ſeveral places, evident proofs that the directions of theſe great men, relating to the external form of eccleſiaſtical government, diſcipline, and worſhip, are highly reſpected; and that their ideas, even of the doctrinal part of religion, have been more or leſs adopted by many. Hence it is not at all ſurpriſing, that warm diſputes have ariſen between them and the rulers of the church concerning ſeveral points. The Lutheran doctors are apprehenſive that, if the ſentiments of certain of theſe reformers took place, religion would become entirely ſubſervient to the purpoſes of civil policy, and be at length converted into a mere ſtate-machine; and this apprehenſion is not peculiar to the clergy alone, but is alſo entertained by ſome perſons of piety and candour, even among the Civilians.

Inteſtine enemies.

XVI. The liberty of thinking, ſpeaking, and writing, concerning religious matters, which began to prevail in the laſt century, was, in this, ſtill further confirmed and augmented; and it extended ſo far as to encourage both infidels and fanatics to pour forth among the multitude, without reſtraint, all the effuſions of their enthuſiaſm and extravagance. Accordingly we have ſeen, and ſtill ſee, numbers of fanatics and innovators ſtart up from time to time, and, under the influence of enthuſiaſm, or of a diſordered brain, divulge their crude fancies and dreams among the people, by which they either delude many from the communion of the eſtabliſhed church,

or at leaſt occaſion conteſts and diviſions of the moſt diſagreeable kind. We mentioned formerly ſeveral of theſe diſturbers of the tranquillity of the church, to whom we may add here the notorious names of TENNHART, GICHTELIUS, UBERFELD, ROSENBACH, BREDEL, SEIZIUS, ROEMELING, and many others, who either imagined that they were divinely inſpired, or, from a perſuaſion of their ſuperior capacity and knowledge, ſet up for reformers of the doctrine and diſcipline of the church. Many writers drew their pens againſt this preſumptuous and fanatical tribe; though the greateſt part of thoſe who compoſed it were really below the notice of men of character, and were rather worthy of contempt than of oppoſition. And, indeed, it was not ſo much the force of reaſon and argument, as the experience of their bad ſucceſs, that convinced theſe fanatics of their folly, and made them deſiſt from their chimerical projects. Their attempts could not ſtand the trial of time and common ſenſe; and therefore, after having made a tranſitory noiſe, they fell into oblivion. Such is the common and deſerved fate of almoſt all the fanatic ringleaders of the deluded populace; they ſtart up all of a ſudden, and make a figure for a while; but, generally ſpeaking, they ruin their own cauſe by their imprudence or obſtinacy, by their auſterity or perverſeneſs, by their licentious conduct or their inteſtine diviſions.

Herrenhutters.

XVII. Many place in this fanatical claſs the Brethren of *Herrenhut*, who were firſt formed into a religious community in the village ſo named, in *Luſatia*, by the famous Count ZINZENDORFF; and afterwards grew ſo numerous, that their emigrants were ſpread abroad in all the countries of *Europe*, reached even as far as the *Indies*, and formed ſettlements in the remoteſt quarters of the globe. The Herrenhutters call themſelves the

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deſcendants of the *Bohemian* and *Moravian Brethren*, who, in the fifteenth century, threw off the deſpotic yoke of *Rome*, animated by the zealous exhortations and heroic example of JOHN HUSS. They may, however, be ſaid, with more propriety, to imitate the example of that famous community, than to deſcend from thoſe who compoſed it; for it is well known, that there are very few *Bohemians* and *Moravians* in the fraternity of the *Herrenhutters*; and it is extremely doubtful, whether even this ſmall number are to be conſidered as the poſterity of the ancient *Bohemian Brethren* that diſtinguiſhed themſelves ſo early by their zeal for the Reformation.

If we are to give credit to the declarations of the *Herrenhutters*, they agree with the Lutherans in their doctrine and opinions, and only differ from them in their eccleſiaſtical diſcipline, and in thoſe religious inſtitutions and rules of life which form the reſemblance between the *Bohemian Brethren* and the diſciples of ZINZENDORFF. There are, indeed, many who doubt much of the truth of this declaration, and ſuſpect that the ſociety now under conſideration, and more eſpecially their rulers and ringleaders, ſpeak the language of Lutheraniſm when they are among the Lutherans, in order to obtain their favour and indulgence; and thoſe who have examined this matter with the moſt attention, repreſent this fraternity as compoſed of perſons of different religions, as well as of various ranks and orders. Be that as it may, it is at leaſt very difficult to gueſs the reaſon that induces them to live in ſuch an entire ſtate of ſeparation from the Lutheran communion, and to be ſo ambitiouſly zealous in augmenting their ſect, if the only difference between them and the Lutherans lies in the nature of their diſcipline, and in certain rites and inſtitutions that do not belong to the eſſence of religion.

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For the true and genuine followers of JESUS CHRIST are but little concerned about the outward forms of eccleſiaſtical government and diſcipline, knowing that real religion conſiſts in faith and charity, and not in external rites and inſtitutions [*l*]. CENT. XVIII.

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☞ [*l*] It is ſomewhat ſurpriſing to hear Dr. MOSHEIM ſpeak in ſuch vague and general terms of this ſect, without taking the leaſt notice of their pernicious doctrines and their flagitious practices, that do not only disfigure the ſacred truths of the Goſpel, but alſo ſap all the foundations of morality. To be perſuaded of this, the reader, beſides the accounts which RIMIUS has given of this enormous ſect, will do well to conſult a curious *Preface*, prefixed to the French tranſlation of a *Paſtoral Letter againſt Fanaticiſm*, addreſſed by Mr. STINSTRA, an Anabaptiſt miniſter in *Frieſland*, to his congregation, and publiſhed at *Leyden* in the year 1752. It may not be amiſs to add here a paſſage relating to this odious community from the Biſhop of GLOUCESTER's treatiſe, entitled, *The Doctrine of Grace*. The words of that great and eminent prelate are as follows: "As purity reſpects practice, the *Moravians* give us "little trouble. If we may credit the yet unconfuted rela"tions both in print and in MS. compoſed by *their own mem*"*bers*, the participants in their moſt ſacred myſterious rites, "their practices in the conſummation of marriage are ſo "horribly, ſo unſpeakably flagitious, that this people ſeems "to have no more pretence to be put into the number of "Chriſtian ſects, than the TURLUPINS of the thirteenth cen"tury, a vagabond crew of miſcreants, who rambled over "*Italy*, *France*, and *Germany*, calling themſelves the *Brothers* "*and Siſters of the Free Spirit*, who, in ſpeculation, profeſſed "that ſpecies of Atheiſm called *Pantheiſm*, and, in practice, "pretended to be exempted from all the obligations of mo"rality and religion." See *Doctrine of Grace*, 12mo. vol. ii. p. 153. As to the doctrines of this ſect, they open a door to the moſt licentious effects of fanaticiſm. Such among many others are the following, drawn from the expreſs declarations of Count ZINZENDORFF, the head and founder of the community: That the law is not a rule of life to a believer:—That the moral law belongs only to the Jews:—That a converted perſon cannot ſin againſt light. But of all the ſingularities for which this ſect is famous, the notions they entertain of the organs of generation in both ſexes are the moſt enormouſly wild and extravagant. *I conſider* (ſays Count ZINZENDORFF, in one of his ſermons) the PARTS *for diſtinguiſhing* both ſexes

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The ſtate of philoſophy among the Lutherans.

XVIII. It was the opinion of many, that the ſuccours of philoſophy were abſolutely neceſſary to ſtem the torrent of ſuperſtition and ſtop its growing progreſs, and that theſe alone were adapted to accompliſh this deſirable purpoſe. Hence the ſtudy of philoſophy, which, towards the concluſion of the laſt century, ſeemed to decline, was now revived, eſtabliſhed upon a more rational footing, and purſued with uncommon aſſiduity and ardour. The branch of philoſophy, which is commonly known under the denomination of *Metaphyſics*, was generally preferred, as it leads to the firſt principles of things; and the improvements made in this important ſcience were very conſiderable. Theſe improvements were owing chiefly to the genius and penetration of the immortal LEIBNITZ, who caſt a new light upon metaphyſics, and gave this intereſting branch of philoſophy a more regular form. This ſcience received a ſtill greater degree of perfection from the philoſophical labours of the acute and indefatigable WOLF, who reduced it into a ſcientific order, and gave its deciſions the ſtrength and evidence of a geometrical demon-

in *Chriſtians, as the moſt honourable of the whole body, my Lord and God having partly inhabited them, and partly worn them himſelf.* This raving ſecretary looks upon the conjugal act as a piece of ſcenery, in which the male repreſents Chriſt the huſband of ſouls, and the female the church. *The married brother* (ſays he) *knows matrimony, reſpects it, but does not think upon it of his own accord; and thus the precious member of the covenant* (i. e. the Penis) *is ſo much forgot, becomes ſo uſeleſs, and conſequently is reduced to ſuch a natural numbneſs, by not being uſed, that afterwards, when he is to marry, and uſe it, the Saviour muſt reſtore him from this deadneſs of body. And when an* Eſther *by grace, and ſiſter according to her make, gets ſight of this member, her ſenſes are ſhut up, and ſhe holily perceives, that God the Son was a boy. Ye holy matrons, who as wives are about your Vice-Chriſts, honour that precious ſign with the utmoſt veneration.* We beg the chaſte reader's pardon for preſenting him with this odious ſpecimen of the horrors of the Moravian theology.

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ſtration. Under this new and reſpectable form it captivated the attention and eſteem of the greateſt part of the German philoſophers, and of thoſe in general who purſue truth through the paths of ſtrict evidence; and it was applied with great ardour and zeal to illuſtrate and confirm the great truths both of natural and revealed religion. This application of the *Firſt Philoſophy* gave much uneaſineſs to ſome pious men, who were extremely ſolicitous to preſerve pure and unmixed the doctrines of Chriſtianity; and it was accordingly oppoſed by them with great eagerneſs and obſtinacy. Thus the ancient conteſt between *Philoſophy* and *Theology*, *Faith* and *Reaſon*, was unhappily revived, and has been carried on with much animoſity for ſeveral years paſt. For many are of opinion, that this metaphyſical philoſophy inſpires youthful minds with notions that are far from being favourable to the doctrines, and more eſpecially to the poſitive inſtitutions, of religion; that, ſeconded by the warmth of fancy, at that age of levity and preſumption, it engenders an arrogant contempt of Divine Revelation, and an exceſſive attachment to human reaſon, as the only infallible guide of man; and that, inſtead of throwing new light on the ſcience of theology, and giving it an additional air of dignity, it has contributed, on the contrary, to cover it with obſcurity, and to ſink it into oblivion and contempt.

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XIX. In order to juſtify this heavy charge againſt the metaphyſical philoſophy, they appeal to the writings of LAURENT SCHMIDT, whom they commonly call the *Wertheim*-interpreter, from the place of his reſidence. This man, who was by no means deſtitute of abilities, and had acquired a profound knowledge of the philoſophy now under conſideration, undertook, ſome years ago, a new German tranſlation of the Holy Scriptures,

The Wertheim tranſlation of the Bible.

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tures, to which he prefixed a new ſyſtem of theology, drawn up in a geometrical order, that was to ſerve him as a guide in the expoſition of the ſacred oracles. This undertaking proved highly detrimental to its author, as it drew upon him from many quarters ſevere marks of oppoſition and reſentment; for, ſcarcely had he publiſhed the Five Books of MOSES, as a ſpecimen of his method and abilities, when he was not only attacked by ſeveral writers, but alſo brought before the ſupreme tribunal of the empire, and there accuſed as an enemy of the Chriſtian religion, and a caviller at divine truth. This ſevere charge was founded upon this circumſtance only, that he had boldly departed from the common explication of certain paſſages in the books of MOSES, which are generally ſuppoſed to prefigure the MESSIAH [*m*]. On this account he was caſt into priſon, and his errors were looked upon as capitally criminal; but he luckily eſcaped the vigilance of his keepers, and ſaved himſelf by flight.

The controverſies called Pietiſtical, and other religious conteſts, divide the Lutheran church.

XX. The bare indication of the controverſies that have divided the Lutheran church ſince the commencement of this century would make up a long liſt. The religious conteſts that were ſet on foot by the *Pietiſts* were carried on in ſome places with animoſity, in others with moderation, according to the characters of the champions, and the temper and ſpirit of the people. Theſe conteſts, however, have gradually ſubſided in proceſs

☞ [*m*] Dr. MOSHEIM gives here but the half of the accuſation brought againſt SCHMIDT, in the year 1737, when he was charged with attempting to prove, that there was not the ſmalleſt trace or veſtige of the doctrine of the Trinity, nor any prediction pointing out the MESSIAH, to be found in the Five Books of MOSES. It was by the authority of an Imperial edict, addreſſed by CHARLES VI. to the prince of the empire, that SCHMIDT was impriſoned;

of

of time, and ſeem at preſent to be all reduced to the following queſtion, *Whether a wicked man be capable of acquiring a true and certain knowledge of divine things, or be ſuſceptible of any degree or ſpecies of divine illumination?* The controverſy that has been excited by this queſtion is conſidered by many as a mere diſpute about words; its deciſion, at leaſt, is rather a matter of curioſity than importance. Many other points, that had been more or leſs debated in the laſt century, occaſioned keen conteſts in this, ſuch as the *eternity of hell torments*; the *reign of* CHRIST *upon earth during a thouſand years*; and the *final reſtoration of all intelligent beings* to order, perfection, and happineſs. The mild and indulgent ſentiments of JOHN FABRICIUS, profeſſor of divinity at *Helmſtadt*, concerning the importance of the controverſy between the Lutherans and Roman-Catholics, excited alſo a warm debate; for this doctor, together with his diſciples, went ſo far as to maintain, that the difference between the two churches was of ſo little conſequence, that a Lutheran might ſafely embrace popery. The famous controverſies that have been carried on between certain divines and ſome eminent civilians, concerning the rites and obligations of wedlock, the lawful grounds of divorce, and the nature and guilt of concubinage, are ſufficiently known. Other diſputes of inferior moment, which have been of a ſudden growth and of a ſhort duration, we ſhall paſs over in ſilence, as the knowledge of them is not neceſſary to our forming an accurate idea of the internal ſtate of the Lutheran church.

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XXI. The Reformed church ſtill carries the ſame external aſpect under which it has been already deſcribed [*n*]. For, though there be every

The ſtate of the Reformed church.

☞ [*n*] This deſcription the reader will find above, at the beginning of the laſt century.

where

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where extant certain books, creeds, and confeſſions, by which the wiſdom and vigilance of ancient times thought proper to perpetuate the truths of religion, and to preſerve them from the contagion of hereſy; yet, in moſt places, no perſon is obliged to adhere ſtrictly to the doctrines they contain; and thoſe who profeſs the main and fundamental truths of the Chriſtian religion, and take care to avoid too *great an intimacy* [*o*] with the tenets of Socinianiſm and Popery, are deemed worthy members of the Reformed church [*p*]. Hence, in our times, this great and extenſive community comprehends, in its boſom, Arminians, Calviniſts, Supralapſarians, Sublapſarians,

☞ [*o*] *Nimiam conſuetudinem.* The expreſſion is remarkable and malignant; it would make the ignorant and unwary apt to believe, that the reformed church allows its members certain approaches towards *Popery* and *Socinianiſm*, provided they do not carry theſe approaches too far, even to an *intimate* union with them. This repreſentation of the reformed church is too glaringly falſe to proceed from ignorance; and Dr. MOSHEIM's extenſive knowledge places him beyond the ſuſpicion of an involuntary miſtake in this matter. It is true, this reflection bears hard upon his candour; and we are extremely ſorry that we cannot, in this place, do juſtice to the knowledge of that great man, without arraigning his equity.

☞ [*p*] Nothing can be more unfair, or at leaſt more inaccurate, than this repreſentation of things. It proceeds from a ſuppoſition that is quite chimerical, even that the reformed churches in *England*, *Scotland*, *Holland*, *Germany*, *Switzerland*, &c. form one *general body*, and have, beſides their reſpective and particular ſyſtems of government and diſcipline, ſome general laws of *religious toleration*, in conſequence of which they admit a variety of ſects into their communion. But this *general hierarchy* does not exiſt. The friends of the Reformation, whom the multiplied horrors and abſurdities of Popery obliged to abandon the communion of *Rome*, were formed, in proceſs of time, into diſtinct eccleſiaſtical bodies, or national churches, every one of which has its peculiar form of government and diſcipline. The toleration that is enjoyed by the various ſects and denominations of Chriſtians ariſes in part from the clemency of the ruling powers, and from the charity and forbearance which individuals think themſelves bound to exerciſe, one towards another. See the following note.

and

and Univerſaliſts, who live together in charity and friendſhip [*q*], and unite their efforts in healing the breach, and diminiſhing the weight and importance of thoſe controverſies that ſeparate them from each other [*r*]. This moderation is, CENT. XVIII.

☞ [*q*] If the different denominations of Chriſtians here mentioned live together in the mutual exerciſe of charity and benevolence, notwithſtanding the diverſity of their theological opinions, this circumſtance, which Dr. MOSHEIM ſeems to mention as a reproach, is, on the contrary, a proof, that the true and genuine ſpirit of the Goſpel (which is a ſpirit of forbearance, meekneſs, and charity) prevails among the members of the reformed churches. But it muſt be carefully obſerved, that this charity, though it diſcovers the amiable *bond of peace*, does not, by any means, imply uniformity of ſentiment, indifference about truth, or ſuppoſe that the reformed churches have relaxed or departed from their ſyſtem of doctrine. Indeed, as there is no general reformed church, ſo there is no general reformed Creed or Confeſſion of Faith. The eſtabliſhed Church of *England* has its peculiar ſyſtem of doctrine and government, which remains ſtill unchanged, and in full force; and to which an aſſent is demanded from all its members, and in a more eſpecial ſolemn and expreſs manner from thoſe who are its miniſters. Such is the caſe with the national reformed churches in the United Provinces. The diſſenters in theſe countries, who are tolerated by the ſtate, have alſo their reſpective bonds of eccleſiaſtical union; and ſuch of them, particularly in *England* and *Ireland*, as differ from the eſtabliſhment only in their form of government and worſhip, and not in matters of doctrine, are treated with indulgence by the more moderate members of the national church, who look upon them as their brethren.

☞ [*r*] In the 4to edition of this work, I miſtook, in a moment of inadvertency, the conſtruction of this ſentence in the original Latin, and rendered the paſſage as if Dr. MOSHEIM had repreſented the reformed churches as diminiſhing the weight and importance of thoſe controverſies that *ſeparate them from the church of* Rome; whereas he repreſents them (and, indeed, what he ſays is rather an encomium than a reproach) as diminiſhing the weight of thoſe controverſies which *ſeparate them from each other*. One of the circumſtances that made me fall more eaſily into this miſtake, was my having read, the moment before I committed it, Dr. MOSHEIM's inſinuation with reſpect to the ſpirit of the church of *England* in the very next page, where he ſays very inconſiderately, *that we may judge of that*

ſpirit

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is, indeed, ſeverely cenſured by many of the Reformed doctors in *Switzerland*, *Germany*, and more eſpecially in *Holland*, who lament, in the moſt ſorrowful ſtrains, the decline of the ancient purity and ſtrictneſs that characterized the doctrine and diſcipline of the church, and ſometimes attack, with the ſtrongeſt marks of indignation and reſentment, theſe modern contemners of primitive orthodoxy. But as the moderate party has an evident ſuperiority in point of numbers, power, and influence, theſe attacks of their adverſaries are, generally ſpeaking, treated with the utmoſt indifference.

Projects of re-union between the Reformed and the Lutherans.

XXII. Whoever therefore conſiders all theſe things with due attention, will be obliged to acknowledge, that neither the Lutherans nor Arminians have, at this day, any further ſubject of controverſy or debate with the Reformed church, conſidered in a general point of view, but only

ſpirit by the conduct of Dr. WAKE, *who formed a project of peace and union between the* Engliſh *and* Gallican *churches, founded upon this condition, that each of the two communities ſhould retain the greateſt part of their peculiar doctrines.* This is ſuppoſing, though upon the foundation of a miſtaken fact, that the church of *England*, at leaſt, is making evident approaches to the church of *Rome*.—When I had made the miſtake, which turned really an encomium into an accuſation, I thought it incumbent on me to defend the reformed church againſt the charge of an approximation to Popery. For this purpoſe, I obſerved (in note [z] of the 4to edition), "that the reformed churches "were never at ſuch a diſtance from the ſpirit and doctrine "of the church of *Rome* as they are at this day; and that the "improvements in ſcience, that characteriſe the laſt and the "preſent age, ſeem to render a relapſe into Romiſh ſuperſti-"tion morally impoſſible in thoſe who have been once deli-"vered from its baneful influence." The ingenious author of the *Confeſſional* did not find this reaſoning concluſive; and the objections he has ſtarted againſt it do not appear to me unſurmountable. I have, therefore, thrown upon paper ſome farther thoughts upon the preſent ſtate of the reformed religion, and the influence of improvements in philoſophy upon its advancement; and theſe thoughts the reader will find in the Second Appendix.

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with individuals, with private perſons that are members of this great community [*s*]. For the church, conſidered in its collective and general character, allows now to all its members the full liberty of entertaining the ſentiments they think moſt reaſonable, in relation to thoſe points of doctrine that formerly excluded the Lutherans and

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☞ [*s*] Granting this to be true with reſpect to the Arminians, it cannot be affirmed, with equal truth, in regard to the Lutherans, whoſe doctrine concerning the *corporal preſence of* CHRIST *in the euchariſt, and the communication of the properties of his divine to his human nature*, is rejected by all the reformed churches, without exception. But it is not univerſally true, even with reſpect to the Arminians: for though theſe latter are particularly favoured by the church of *England*; though Arminianiſm may be ſaid to have become predominant among the members of that church, or at leaſt to have lent its influence in mitigating ſome of its articles in the private ſentiments of thoſe who ſubſcribe them; yet the Thirty-nine Articles of the church of *England* ſtill maintain their authority; and when we judge of the doctrine and diſcipline of any church, it is more natural to form this judgment from its *eſtabliſhed Creeds* and *Confeſſion of Faith*, than from the ſentiments and principles of particular perſons. So that, with reſpect to the church of *England*, the direct contrary of what Dr. MOSHEIM aſſerts is ſtrictly true; for it is rather with that church, and its rule of faith, that the Lutherans are at variance, than with private perſons, who, prompted by a ſpirit of Chriſtian moderation, mitigate ſome of its doctrines, in order charitably to extend the limits of its communion. But, if we turn our view to the reformed churches in *Holland*, *Germany*, and a part of *Switzerland*, the miſtake of our author will ſtill appear more palpable; for ſome of theſe churches conſider certain doctrines, both of the Arminians and Lutherans, as a juſt cauſe of excluding them from their communion. The queſtion here is not, whether this rigour is laudable? it is the matter of fact that we are examining at preſent. The church of *England*, indeed, if we conſider its preſent temper and ſpirit, does not look upon any of the errors of the Lutherans as *fundamental*, and is therefore ready to receive them into its communion; and the ſame thing may, perhaps, be affirmed of ſeveral of the reformed churches upon the continent. But this is very far from being a proof, that the *Lutherans have at this day* (as Dr. MOSHEIM aſſerts) *no further ſubject of controverſy or debate with theſe churches*; it only proves, that theſe churches nouriſh a ſpirit of toleration and charity *worthy of imitation*.

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Arminians from its communion, and looks upon the eſſence of Chriſtianity and its fundamental truths as in no wiſe affected by theſe points, however variouſly they may be explained by the contending parties. But this moderation, inſtead of facilitating the execution of the plans that have been propoſed by ſome for the re-union of the Lutheran and Reformed churches, contribute rather to prevent this re-union, or at leaſt to render it much more difficult. For thoſe among the Lutherans who are zealous for the maintenance of the truth complain, that the Reformed church has rendered too wide the way of ſalvation, and opened the arms of fraternal love and communion, not only to us (Lutherans), but alſo to Chriſtians of all ſects and all denominations. Accordingly, we find, that when, about twenty years ago, ſeveral eminent doctors of our communion, with the learned and celebrated MATTHEW PFAFF at their head, employed their good offices with zeal and ſincerity in order to our union with the Reformed church; this pacific project was ſo warmly oppoſed by the greateſt part of the Lutherans, that it came to nothing in a ſhort time [*t*].

☞ [*t*] The project of the very pious and learned Dr. PFAFF for uniting the Lutheran and Reformed churches, and the reaſons on which he juſtified this project, are worthy of the truly Chriſtian ſpirit, and do honour to the accurate and ſound judgment, of that moſt eminent and excellent divine *. And it is ſomewhat ſurpriſing, conſidering the proofs of moderation and judgment that Dr. MOSHEIM has given in other parts of this valuable hiſtory, that he neither mentions the project of Dr. PFAFF with applauſe, nor the ſtiffneſs of the Lutherans on this occaſion, with any mark of diſapprobation.

☞ * See this learned author's *Collectio Scriptorum Irenicorum ad Unionem inter Proteſtantes facientium*, publiſhed in 4to at *Hall* in *Saxony*, in the year 1723.

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XXIII. The church of *England*, which is now the chief and leading branch of that great community that goes under the denomination of the Reformed Church, continues in the ſame ſtate, and is governed by the ſame principles, that it aſſumed at the Revolution under the reign of King WILLIAM III. The eſtabliſhed form of church-government is *Epiſcopacy*, which is embraced by the ſovereign, the nobility, and the greateſt part of the people. The *Preſbyterians*, and the numerous ſects of different denominations that are comprehended under the general title of *Nonconformiſts*, enjoy the ſweets of religious liberty, under the influence of a *legal* toleration. Thoſe, indeed, who are beſt acquainted with the preſent ſtate of the Engliſh nation, tell us, that the diſſenting intereſt declines from day to day, and that the cauſe of *Non-conformity* owes this gradual decay, in a great meaſure, to the lenity and moderation that are practiſed by the rulers of the eſtabliſhed church. The members of this church may be divided into two claſſes, according to their different ideas of the origin, extent, and dignity of epiſcopal juriſdiction. For ſome look upon the government of biſhops to be founded on the authority of a divine inſtitution, and are immoderately zealous in extending the power and perogatives of the church; others, of a more mild and ſedate ſpirit, while they conſider the epiſcopal form of government as far ſuperior to every other ſyſtem of eccleſiaſtical polity, and warmly recommend all the precautions that are neceſſary to its preſervation and the independence of the clergy, yet do not carry this attachment to ſuch an exceſſive degree, as to refuſe the name of a *church* to every religious community that is not governed by a biſhop, or to defend the prerogatives and pretenſions of the epiſcopal

The preſent ſtate of the church of *England*.

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epiſcopal order with an intemperate zeal [*u*].—Theſe two claſſes are ſometimes involved in warm debates, and oppoſe each other with no ſmall degree of animoſity, of which this preſent century has exhibited the following remarkable example. Dr. BENJAMIN HOADLEY, the preſent biſhop of *Wincheſter*, a prelate eminently diſtinguiſhed by the accuracy of his judgment, and the purity of his flowing and manly eloquence, uſed his utmoſt endeavours, and not without ſucceſs, to lower the authority of the church, or at leaſt to reduce the power of its rulers within narrow bounds. On the other hand, the church and its rulers found ſeveral able defenders; and, among the reſt, Dr. JOHN POTTER, now archbiſhop of *Canterbury*, who maintained the rights and pretenſions of the clergy with great eloquence and erudition. As to the ſpirit of the eſtabliſhed church of *England*, in relation to thoſe who diſſent from its rule of doctrine and government, we ſee it no where better than in the conduct of Dr. WAKE, archbiſhop of *Canterbury*, who formed a project of peace and union between the Engliſh and Gallican churches, founded upon this condition, that each of the two communities ſhould retain the greateſt part of their reſpective and peculiar doctrines [*w*].

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☞ [*u*] The learned and pious Archbiſhop WAKE, in a letter to Father COURRAYER, dated from *Croydon Houſe*, *July* 9, 1724, expreſſeth himſelf thus: "I bleſs God that I was born and have "been bred in an epiſcopal church, which I am convinced has "been the government eſtabliſhed in the Chriſtian church from "the very time of the Apoſtles. But I ſhould be unwilling to "affirm, that *where* the miniſtry is not epiſcopal, there is no "*church*, nor *any* true adminiſtration of the ſacraments. And "very many there are among us who are zealous for epiſcopa-"cy, yet dare not go ſo far as to annul the ordinances of God "performed by any other miniſtry."

☞ [*w*] Archbiſhop WAKE certainly correſponded with ſome learned and moderate *Frenchmen* on this ſubject, particularly

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XXIV. The unbounded liberty which every individual in *England* enjoys of publiſhing, without reſtraint, his religious opinions, and of worſhipping God in the manner he thinks the moſt conformable to reaſon and ſcripture, naturally produces a variety of ſects, and gives riſe to an uninterrupted ſucceſſion of controverſies about theological matters. It is ſcarcely poſſible for any hiſtorian, that has not reſided for ſome time in *England*, and examined with attention, upon the ſpot, the laws, the privileges, the factions, and opinions of that free and happy people, to give a juſt and accurate account of theſe religious ſects and controverſies. Even the names of the greateſt part of theſe ſects have not as yet reached us, and many of thoſe that are come to our knowledge, we know but imperfectly. We are greatly in the dark with reſpect to the grounds and principles of theſe controverſies, becauſe we are deſtitute of the ſources from whence proper information muſt be drawn. At preſent the miniſterial labours of GEORGE WHITEFIELD, who has formed a community, which he propoſes to render ſupe-

Various ſects in *England. Whitefield.*

cularly with DU PIN, the eccleſiaſtical hiſtorian: and no doubt the archbiſhop, when he aſſiſted COURRAYER in his Defence of the Validity of the *Engliſh Ordinations*, by furniſhing him with unanſwerable proofs drawn from the regiſters at *Lambeth*, had it in his view to remove certain groundleſs prejudices, which, while they ſubſiſted amongſt Roman Catholics, could not but defeat all projects of peace and union between the Engliſh and Gallican churches. The intereſts of the Proteſtant religion could not be in ſafer hands than Archbiſhop WAKE's. He who had ſo ably and ſo ſucceſsfully defended Proteſtantiſm, as a controverſial writer, could not ſurely form any project of peace and union with a Roman Catholic Church, the terms of which would have reflected on his character as a negociator. ☞ This note has been miſunderſtood and cenſured by the acute author of the *Confeſſional*. This cenſure gave occaſion to the Third *Appendix*, which the reader will find at the end of this volume, and in which the matter contained in this note is fully illuſtrated, and the conduct of Archbiſhop WAKE ſet in its true light.

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rior in ſanctity and perfection to all other Chriſtian churches, make a conſiderable noiſe in *England*, and are not altogether deſtitute of ſucceſs. If there is any conſiſtency in this man's theological ſyſtem, and he is not to be looked upon as an enthuſiaſt, who follows no rule but the blind impulſe of an irregular fancy, his doctrine ſeems to amount to theſe two propoſitions: "That true "religion conſiſts alone in holy affections and in "a certain inward *feeling*, which it is impoſſible "to explain; and that Chriſtians ought not to "ſeek truth by the dictates of reaſon or by the "aids of learning, but by laying their minds "open to the direction and influence of Divine "Illumination."

The ſtate of the Dutch church.

XXV. The Dutch church is ſtill divided by the controverſies that aroſe from the philoſophy of DES CARTES and the theology of COCCEIS; though theſe controverſies be carried on with leſs bitterneſs and animoſity at preſent than in former times. It is even to be hoped that theſe conteſts will ſoon be totally extinguiſhed, ſince it is well known, that the Newtonian philoſophy has expelled Carteſianiſm from almoſt all the academies and ſchools of learning in the United Provinces. We have already mentioned the debates that were occaſioned by the opinions of ROELL. In the year 1703, FREDERICK VAN LEENHOF was ſuſpected of a propenſity towards the ſyſtem of SPINOZA, and drew upon him a multitude of adverſaries, on account of a remarkable book, entitled *Heaven upon Earth*; in which he maintained literally, that it was the duty of Chriſtians to rejoice always, and to ſuffer no feelings of affliction and ſorrow to interrupt their gaiety. The ſame accuſations were brought againſt an illiterate man, named WILLIAM DEURHOFF, who, in ſome treatiſes compoſed in the Dutch language, repreſented the Divine Nature under the idea of a certain *force*,

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or *energy*, that is diffuſed throughout the whole univerſe, and acts in every part of the great fabric. The moſt recent controverſies that have made a noiſe in *Holland*, were thoſe, that ſprung from the opinions of Mr. JAMES SAURIN and Mr. PAUL MATY, on two very different ſubjects. The former, who was miniſter of the French in the *Hague*, and acquired a ſhining reputation by his genius and eloquence, fell into an error, which, if it may be called ſuch, was at leaſt an error of a very pardonable kind. For, if we except ſome inaccurate and unwary expreſſions, his only deviation from the received opinions conſiſted in his maintaining, that it was ſometimes lawful to ſwerve from truth, and to deceive men by our ſpeech, in order to the attainment of ſome great and important good [*x*]. This ſentiment was not reliſhed, as the moſt conſiderable part of the Reformed churches adopt the doctrine of AUGUSTIN, "That a lie or a violation of the truth can never "be allowable in itſelf, or advantageous in the "iſſue." The conduct of MATY was much more worthy of condemnation; for, in order to explain the myſtery of the Trinity, he invented the following unſatisfactory hypotheſis: "That "the *Son* and the *Holy Ghoſt* were two finite "Beings, that had been created by *God*, and at a "certain time were united to the Divine na-"ture [*y*]."

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☞ [*x*] See SAURIN'S *Diſcours Hiſtoriques, Theologiques, Critiques, et Moraux, ſur les evenements les plus memorables du Vieux et du Nouveau Teſtament*, tom. i. of the folio edition.

☞ [*y*] Dr. MOSHEIM, in another of his learned productions, has explained in a more accurate and circumſtantial manner the hypotheſis of MATY, which amounts to the following propoſitions: "*That the Father* is the *pure Deity*; and "that the *Son* and the *Holy Ghoſt* are *two* other *perſons*, in each "of whom there are *two natures*; one divine, which is the "*ſame* in all the *three perſons*, and with reſpect to which they

 "are

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The diſputes in *Switzerland* concerning the FORMULA CONSENSUS, or FORM OF AGREEMENT.

XXVI. The particular confeſſion of faith, that we have already had occaſion to mention under the denomination of the *Formulary of agreement or concord*, has, ſince the commencement of this century, produced warm and vehement conteſts in *Switzerland*, and more eſpecially in the canton of *Bern*. In the year 1718, the magiſtrates of *Bern* publiſhed an order, by which all profeſſors and paſtors, particularly thoſe of the univerſity and church of *Lauſanne*, who were ſuſpected of entertaining any erroneous opinions, were obliged to declare their aſſent to this *Formulary*, and to adopt it as the rule of their faith. This injunction was ſo much the more grievous, as no demand of that kind had been made for ſome time before this period; and the cuſtom of requiring ſubſcription to this famous confeſſion had been ſuſpended in the caſe of ſeveral, who were promoted in the academy, or had entered into the church. Ac-

" are *one and the ſame God*, having the ſame numerical divine " eſſence; and the other a *finite* and *dependent* nature, which " is united to the *divine nature* in the ſame manner in which " the orthodox ſay, that JESUS CHRIST is *God* and *Man*." See MOSHEMI *Diſſertationes ad Hiſtoriam Eccleſiaſticam pertinentes* (publiſhed at *Altena* in the year 1743), vol. ii. p. 498.—But principally the original work of Mr. MATY, which was publiſhed (at the *Hague*) in the year 1729, under the following title: *Lettre d'un Theologien à un autre Theologien ſur le Myſtere de Trinité*.—The publication of this hypotheſis was unneceſſary, as it was really deſtitute even of the merit of novelty, being very little more than a repetition of what Dr. THOMAS BURNET, prebendary of *Sarum*, and rector of *Weſt-kington* in *Wiltſhire*, had ſaid, about ten years before, upon this myſterious ſubject, which nothing but preſumption can make any man attempt to render intelligible. See a treatiſe publiſhed without his name by Dr. BURNET, in the year 1720, under the following title: *The Scripture Trinity intelligibly explained: Or, An Eſſay towards the Demonſtration of a Trinity in Unity from Reaſon and Scripture, in a Chain of Conſequences from certain Principles*, &c. by a Divine of the Church of *England*. See alſo the ſame author's *Scripture-Doctrine of the Redemption of the World by Chriſt, intelligibly explained*, &c.

cordingly, many paſtors and candidates for holy orders refuſed the aſſent that was demanded by the magiſtrates, and ſome of them were puniſhed for this refuſal. Hence aroſe warm conteſts and heavy complaints, which engaged the King of *Great Britain*, and the States-general of the *United Provinces*, to offer their interceſſion, in order to terminate theſe unhappy diviſions; and hence the *Formulary* under conſideration loſt much of its credit and authority.—Nothing memorable happened during this period in the German churches. The Reformed church that was eſtabliſhed in the *Palatinate*, and had formerly been in ſuch a flouriſhing ſtate, ſuffered greatly from the perſecuting ſpirit and the malignant counſels of the votaries of *Rome*. CENT. XVIII.

XXVII. The Socinians, who are diſperſed through the different countries of *Europe*, have never hitherto been able to form a ſeparate congregation, or to celebrate publicly divine worſhip, in a manner conformable to the inſtitutions of their ſect; though it is well known that, in ſeveral places, they hold clandeſtine meetings of a religious kind. The perſon that made the principal figure among them in this century, was the learned SAMUEL CRELLIUS, who died in an advanced age at *Amſterdam*; he indeed preferred the denomination of *Artemonite* before that of Socinian, and really departed, in many points, from the received doctrines of that ſect. Socinians. Arians.

The Arians found a learned and reſolute patron in WILLIAM WHISTON, profeſſor of mathematics in the univerſity of *Cambridge*, who defended their doctrine in various productions, and choſe rather to reſign his chair than to renounce his opinions. He was followed in theſe opinions, as is commonly ſuppoſed, by Dr. SAMUEL CLARKE, a man of great abilities, judgment, and learning, who, in the year 1724, was charged with altering and

CENT. XVIII. modifying the ancient and orthodox doctrine of the Trinity [z]. But it muſt argue a great want of

☞ [z] It is but too evident, that few controverſies have ſo little augmented the ſum of knowledge, and ſo much hurt the ſpirit of charity, as the controverſies that have been carried on in the Chriſtian church in relation to the doctrine of the *Trinity*. Mr. WHISTON was one of the firſt divines who revived this controverſy in the xviiith century. About the year 1706, he began to entertain ſome doubts about the *proper* eternity and omniſcience of Chriſt. This led him to review the popular doctrine of the Trinity; and, in order to execute this review with a degree of diligence and circumſpection ſuitable to its importance, he read the New-Teſtament twice over, and alſo all the ancient genuine monuments of the Chriſtian religion till near the concluſion of the ſecond century. By this inquiry, he was led to think, that, at the incarnation of Chriſt, the *Logos*, or Eternal Wiſdom, ſupplied the place of the *rational ſoul* or νους;—that the eternity of the ſon of God was not a real *diſtinct* exiſtence, as of a ſon properly *co-eternal* with his father by a true eternal generation, but rather a metaphyſical exiſtence *in potentiâ*, or in ſome ſublimer manner in the father, as his wiſdom or word—that CHRIST's real *creation* or *generation* (for both theſe terms are uſed by the earlieſt writers) took place ſome time before the creation of the world;—that the council of *Nice* itſelf eſtabliſhed no other eternity of CHRIST;—and, finally, that the Arian doctrine in theſe points was the original doctrine of CHRIST himſelf, of his holy Apoſtles, and of the moſt primitive Chriſtians. Mr. WHISTON was confirmed in theſe ſentiments by reading NOVATIAN's Treatiſe concerning the Trinity; but more eſpecially by the peruſal of the *Apoſtolical Conſtitutions*, the antiquity and authenticity of which he endeavoured, with more zeal than preciſion and prudence, to prove, in the third part of his *Primitive Chriſtianity Revived*.

This learned viſionary, and upright man, was a conſiderable ſufferer by his opinions. He was not only removed from his theological and paſtoral functions, but alſo from his mathematical profeſſorſhip, as if Arianiſm had extended its baneful influence even to the ſcience of lines, angles, and ſurfaces. This meaſure was undoubtedly ſingular, and it appeared rigid and ſevere to all thoſe, of both parties, who were diſpaſſionate enough to ſee things in their true point of light. And, indeed, though we ſhould grant that the good man's mathematics might, by erroneous concluſions, have corrupted his orthodoxy, yet it will ſtill remain extremely difficult to comprehend, how his heterodoxy could hurt his mathematics. It was not

of equity and candour, to rank this eminent man in the claſs of Arians, taking that term in its proper CENT. XVIII.

not therefore conſiſtent, either with clemency or good ſenſe, to turn Mr. WHISTON out of his mathematical chair, becauſe he did not believe the explication of the Trinity that is given in the Athanaſian creed; and I mention this as an inſtance of the unfair proceedings of immoderate zeal, which often confounds the plaineſt diſtinctions, and deals its puniſhments without meaſure or proportion.

Dr. SAMUEL CLARKE ſtepped alſo aſide from the notions commonly received concerning the Trinity; but his modification of this doctrine was not ſo remote from the popular and orthodox hypotheſis, as the ſentiment of WHISTON. His method of enquiring into that incomprehenſible ſubject was modeſt, and, at leaſt, promiſed fair as a guide to truth. For he did not begin by abſtract and metaphyſical reaſonings in his illuſtrations of this doctrine, but turned his firſt reſearches to the *word and to the teſtimony*, perſuaded that, as the doctrine of the Trinity was a matter of mere revelation, all human explications of it muſt be tried by the declarations of the New Teſtament, interpreted by the rules of grammar, and the principles of ſound criticiſm. It was this perſuaſion that produced the Doctor's famous book, entitled, *The Scripture Doctrine of the Trinity, wherein every Text in the New Teſtament relating to that Doctrine is diſtinctly conſidered, and the Divinity of our bleſſed Saviour, according to the Scriptures, proved and explained.* The doctrine which this learned divine drew from his reſearches was comprehended in LV propoſitions, which, with the proper illuſtrations, form the ſecond part of this work. The reader will find them there at full length. We ſhall only obſerve here, that Dr. CLARKE, if he was careful in ſearching after the true meaning of thoſe ſcripture-expreſſions that relate to the divinity of the *Son* and the *Holy Ghoſt*, was equally circumſpect in avoiding the accuſation of heterodoxy, as appears by the ſeries of propoſitions now referred to. There are three great rocks of hereſy on which many bold adventurers on this *Antipacifick* ocean have been ſeen to ſplit violently. Theſe rocks are *Tritheiſm*, *Sabellianiſm*, and *Arianiſm*. Dr. CLARKE got evidently clear of the firſt, by denying the *ſelf-exiſtence* of the SON and the HOLY GHOST, and by maintaining their *derivation* from, and *ſubordination to, the* FATHER. He laboured hard to avoid the ſecond, by acknowledging the perſonality and diſtinct agency of the SON and the HOLY GHOST; and he flattered himſelf with having eſcaped from the dangers of the third, by his aſſerting the *eternity* (for the Doctor believed the poſſibility of an eternal production which WHISTON could not

CENT. XVIII. proper and natural ſignification; for he only maintained what is commonly called the *Arminian*

not digeſt) of the two divine ſubordinate *perſons*. But with all his circumſpection, Dr. CLARKE did not eſcape oppoſition and cenſure. He was abuſed and anſwered, and hereſy was ſubdivided and modified, in order to give him an opprobrious title, even that of *Semi-Arian*. The convocation threatened, and the Doctor calmed by his prudence the apprehenſions and fears which his *ſcripture-doctrine of the Trinity* had excited in that learned and reverend aſſembly. An authentic account of the proceedings of the two houſes of convocation upon this occaſion, and of Dr. CLARKE's conduct in conſequence of the complaints that were made againſt his book, may be ſeen in a piece ſuppoſed to have been written by the Rev. Mr. JOHN LAWRENCE, and publiſhed at *London* in 8vo, in the year 1714, under the following title: *An Apology for* Dr. CLARKE, *containing an Account of the late Proceedings in Convocation upon his Writings concerning the Trinity*. The true copies of all the original papers relating to this affair are publiſhed in this apology.

If Dr. CLARKE was attacked by authority, he was alſo combated by argument. The learned Dr. WATERLAND was one of his principal adverſaries, and ſtands at the head of a polemical body compoſed of eminent divines, ſuch as GASTREL, WELLS, NELSON, MAYO, KNIGHT, and others, who appeared in this controverſy. Againſt theſe, Dr. CLARKE, unawed by their numbers, defended himſelf with great ſpirit and perſeverance, in ſeveral *letters and replies*. This prolonged a controverſy, which may often be ſuſpended through the fatigue of the combatants, or the change of the mode in theological reſearches, but which will probably never be terminated; for nothing affords ſuch an endleſs ſubject of debate as a doctrine above the reach of human underſtanding, and expreſſed in the ambiguous and improper terms of human language, ſuch as *perſons*, *generation*, *ſubſtance*, &c. which in this controverſy either convey no ideas at all, or falſe ones. The inconveniencies, accordingly, of departing from the divine ſimplicity of the ſcripture-language on this ſubject, and of making a matter of mere revelation an object of human reaſoning, were palpable in the writings of both the contending parties. For if Dr. CLARKE was accuſed of verging towards *Arianiſm*, by maintaining the derived and *cauſed* exiſtence of the Son and the Holy Ghoſt, it ſeemed no leſs evident that Dr. WATERLAND was verging towards *Tritheiſm*, by maintaining the *ſelf-exiſtence* and *independence* of theſe divine perſons, and by aſſerting that the ſubordination of the SON to the FATHER is only a ſubordination

nian Subordination, which has been, and is ſtill adopted by ſome of the greateſt men in *England*, and CENT. XVIII.

dination of OFFICE, and not of NATURE. So that if the former Divine was deſervedly called a *Semi-Arian*, the latter might, with equal juſtice, be denominated a *Semi-Tritheiſt*. The difference between theſe two learned men lay in this, that Dr. CLARKE, after making a faithful collection of the texts in ſcripture that relate to the Trinity, thought proper to interpret them by the maxims and rules of right reaſoning, that are uſed on other ſubjects; whereas Dr. WATERLAND denied that this method of reaſoning was to be admitted in illuſtrating the doctrine of the Trinity, which was far exalted above the ſphere of human reaſon, and therefore he took the texts of ſcripture in their direct, literal, and grammatical ſenſe. Dr. WATERLAND, however, employed the words *perſons*, *ſubſiſtence*, &c. as uſeful for fixing the notion of *diſtinction*; the words *uncreated*, *eternal*, and *immutable*, for aſcertaining the divinity of each *perſon*; and the words *interior generation* and *proceſſion*, to indicate their *union*. This was departing from his grammatical method, which ought to have led him to this plain concluſion, that the SON and the HOLY GHOST, to whom divine attributes are aſcribed in Scripture, and even the denomination of God to the former, poſſeſs theſe attributes in a manner which it is impoſſible for us to underſtand in this preſent ſtate, and the underſtanding of which is conſequently uneſſential to our ſalvation and happineſs. The Doctor, indeed, apologizes in his *queries* (p. 321.) for the uſe of theſe metaphyſical terms, by obſerving, that "they are not deſigned to enlarge our views, "or to add any thing to our ſtock of ideas, but to ſecure the "plain fundamental truth, *That Father, Son, and Holy Ghoſt, "are all ſtrictly divine, and uncreated; and yet are not three "Gods, but one God.*" It is, however, difficult to comprehend how terms, that neither *enlarge our views*, nor give us *ideas*, can ſecure any truth. It is difficult to conceive what our faith gains by being entertained with a certain number of *ſounds*. If a *Chineſe* ſhould explain a term of his language which I did not underſtand, by another term, which he knew beforehand that I underſtood as little, his conduct would be juſtly conſidered as an inſult againſt the rules of converſation and good breeding; and I think it is an equal violation of the equitable principles of candid controverſy, to offer as illuſtrations, propoſitions or terms that are as unintelligible and obſcure as the thing to be illuſtrated. The words of the excellent and learned STILLINGFLEET (in the Preface to his *Vindication of the Doctrine of the Trinity*) adminiſter a plain and a wiſe rule, which, were it obſerved by divines, would greatly contribute to heal the wounds which both *Truth* and *Charity* have received

CENT. XVIII. and even by ſome of the moſt learned biſhops of that nation. This doctrine he illuſtrated with greater care and perſpicuity than any before him had done, and taught that the *Father*, *Son*, and *Holy Ghoſt* are equal in *nature*, and different in *rank*, *authority*, and *ſubordination* [*a*]. A great number of Engliſh writers have endeavoured, in a variety of ways, to invalidate and undermine the doctrine of the Holy Trinity; and it was this conſideration that engaged a lady [*b*], eminently diſtinguiſhed by her orthodoxy and opulence, to leave by her teſtament a rich legacy as a foundation for a lecture, in which eight ſermons are preached annually by a learned divine, who is nominated to that office by the truſtees. This foundation has ſubſiſted ſince the year 1720, and promiſes to poſterity an ample collection of learned productions in defence of this branch of the Chriſtian faith.

ceived in this controverſy. "Since both ſides yield (ſays he) "that the matter they diſpute about is above their reach, the "wiſeſt courſe they can take is, to aſſert and defend *what is* "*revealed*, and not to be *peremptory* and quarrelſome about that "which is acknowledged to be above our comprehenſion; I "mean as to the *manner* how the *three perſons* partake of the "*divine nature*."

Thoſe who are deſirous of a more minute hiſtorical view of the manner in which the Trinitarian Controverſy has been carried on during this preſent century, may conſult a pamphlet, entitled, *An Account of all the conſiderable Books and Pamphlets that have been wrote on either Side in the Controverſy concerning the Trinity ſince the Year* 1712; *in which is alſo contained, an Account of the Pamphlets written this Laſt Year, on each Side, by the Diſſenters, to the End of the Year* 1719. This pamphlet was publiſhed at *London* in the year 1720. The more recent treatiſes on the ſubject of the Trinity are ſufficiently known.

☞ [*a*] It will appear to thoſe who read the preceding note [*z*], that Dr. MOSHEIM has here miſtaken the true hypotheſis of Dr. CLARKE, or, at leaſt, expreſſeth it imperfectly; for what he ſays here is rather applicable to the opinion of Dr. WATERLAND. Dr. CLARKE maintained an equality of perfections between the three Perſons; but a *ſubordination of nature* in point of exiſtence and derivation.

[*b*] Lady MOYER.

APPENDIX

APPENDIX II.

Some obſervations, relative to the preſent ſtate of the Reformed Religion, and the influence of improvements in philoſophy and ſcience on its propagation and advancement;

Occaſioned by ſome paſſages in the preface to a book entitled, *The* CONFESSIONAL.

IN one of the notes [*a*], which I added to thoſe of Dr. MOSHEIM, in my tranſlation of his Eccleſiaſtical Hiſtory, I obſerved that *the Reformed churches were never at ſuch a diſtance from the ſpirit and doctrine of the church of Rome as they are at this day;—that the improvements in ſcience, that characterize the laſt and the preſent age, ſeem to render a relapſe into Romiſh ſuperſtition morally impoſſible in thoſe who have been once delivered from its baneful influence:* and that, *if the dawn of ſcience and philoſophy towards the end of the ſixteenth and the commencement of the ſeventeenth centuries, was favourable to the cauſe of the Reformation, their progreſs, which has a kind of influence even upon the multitude, muſt confirm us in the principles that occaſioned our ſeparation from the church of* Rome.

[*a*] See volume ii. p. 573. of the quarto edition. This note was occaſioned by my miſtaking, in a moment of inadvertency, the true ſenſe of the paſſage to which it relates. This miſtake I have corrected in the *octavo* edition, and in the *ſupplement* to the quarto edition.

This

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This reaſoning did not appear concluſive to the ingenious author of the *Confeſſional*, who has accordingly made ſome critical reflections upon it in the preface to that work. However, upon an impartial view of theſe reflections, I find that this author's *exceſſive* apprehenſions of the progreſs of Popery have had an undue influence on his method of reaſoning on this ſubject. He ſuppoſes (*preface*, p. 59 and 60.), that the improvements in ſcience and philoſophy, in ſome Popiſh countries, have been as conſiderable as in any Reformed country; and afterwards aſks, *what intelligence we have from theſe Popiſh countries of a proportionable progreſs of religious reformation? Have we no reaſon to ſuſpect* (adds he) *that, if an accurate account were to be taken, the balance, in point of converſions, in the* moſt improved *of theſe countries, would be greatly againſt the Reformed religion?*

I cannot ſee how theſe obſervations, or rather conjectures, even were they founded in truth and fact, tend to prove my reaſoning inconcluſive. I obſerved, that the progreſs of ſcience was adapted to confirm *us Proteſtants* in the belief and profeſſion of the Reformed religion; and I had here in view, as every one may ſee, thoſe countries in which the Proteſtant religion is eſtabliſhed; and this author anſwers me by obſerving, that the progreſs of the Reformation in ſome Popiſh countries is not proportionable to the progreſs of ſcience and philoſophy in theſe countries. This, ſurely, is no anſwer at all; ſince there are in Popiſh countries *accidental circumſtances* that counteract, in favour of Popery, the influence of thoſe improvements in ſcience, which are in direct oppoſition to its propagation and advancement; circumſtances that I ſhall conſider preſently, and which do not exiſt in Proteſtant ſtates. This ſubject is intereſting; and I therefore preſume,

ſume, that ſome farther thoughts upon it will not be diſagreeable to the candid reader. APPEND. II.

The ſagacious author of the Confeſſional cannot, I think, ſeriouſly call in queſtion the *natural* tendency of improvements in learning and ſcience to ſtrengthen and confirm the cauſe of the Reformation. For as the *foundations* of Popery are a *blind ſubmiſſion* to an uſurped authority over the underſtandings and conſciences of men, and an *implicit credulity* that adopts, without examination, the miracles and viſions that derive their exiſtence from the crazy brains of fanatics, or the lucrative artifice of impoſtors, ſo it is unqueſtionably evident, that the progreſs of ſound philoſophy, and the ſpirit of free inquiry it produces, ſtrikes directly at theſe foundations. I ſay the progreſs of *ſound philoſophy*, that the moſt unattentive reader may not be tempted to imagine (as the author of the Confeſſional has been informed (preface, p. 60.), that *improvements in philoſophy have made many ſceptics in all churches, reformed and unreformed.* For I am perſuaded, that as *true* Chriſtianity can never lead to *ſuperſtition*, ſo *true* philoſophy will never be a guide to infidelity and ſcepticiſm. We muſt not be deceived with the name of philoſophers, which ſome poets and wits have aſſumed in our days, particularly upon the continent, and which many laviſh upon certain ſubtile refiners in dialectics, who bear a much greater reſemblance of over-weening ſophiſts, than of real ſages. We muſt not be ſo far loſt to all power of diſtinguiſhing, as to confound, in one common maſs, the philoſophy of a *Bacon*, a *Newton*, a *Boyle*, and a *Niewentyt*, with the incoherent views and rhetorical rants of a *Bolingbroke*, or the flimſy ſophiſtry of a *Voltaire*. And though candour muſt acknowledge, that ſome men of true learning have been ſo unhappy as to fall into infidelity, and charity muſt weep to ſee a HUME and a D'ALEMBERT joining

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joining a ſet of men that are unworthy of their ſociety, and covering a dark and uncomfortable ſyſtem with the luſtre of their ſuperior talents, yet equity itſelf may ſafely affirm, that neither their ſcience nor their genius are the cauſes of their ſcepticiſm.

But if the progreſs of ſcience and free inquiry have a natural tendency to deſtroy the foundations of Popery, how comes it to paſs that in Popiſh countries the progreſs of the Reformation bears no proportion to the progreſs of ſcience? and how can we account for the ground which Popery (if the apprehenſions of the author of the Confeſſional are well founded) gains even in *England?*

Before I anſwer the firſt of theſe queſtions, it may be proper to conſider the matter of fact, and to examine, for a moment, the ſtate of ſcience and philoſophy in Popiſh countries; this examination, if I am not miſtaken, will confirm the theory I have laid down with reſpect to the influence of philoſophical improvement upon true religion. Let us then turn our view firſt to one of the moſt conſiderable countries in *Europe*, I mean *Germany*; and here we ſhall be ſtruck with this undoubted fact, that it is in the Proteſtant part of this vaſt region only, that the improvements of ſcience and philoſophy appear, while the barbariſm of the fifteenth century reigns, as yet, in thoſe diſtricts of the empire that profeſs the Romiſh religion. The celebrated M. D'ALEMBERT, in his treatiſe, entitled, *De l'abus de la Critique en matiere de Religion*, makes the following remarkable obſervation on this head: "We muſt acknowledge, *though with ſorrow*, the preſent ſuperiority of the Proteſtant univerſities in *Germany* over thoſe of the Romiſh perſuaſion. This ſuperiority is ſo ſtriking, that foreigners who travel through the empire, and paſs from a Romiſh academy to a Proteſtant univerſity,

" even in the ſame neighbourhood, are induced " to think that they have rode, in an hour, four " hundred leagues, or lived, in that ſhort ſpace " of time, four hundred years; that they have " paſſed from *Salamanca* to *Cambridge*, or from " the times of SCOTUS to thoſe of NEWTON." " Will it be believed (ſays the ſame *author*), in " ſucceeding ages, that, in the year 1750, a book " was publiſhed in one of the principal cities of " *Europe* (*Vienna*) with the following title: *Syſte-* " *ma Ariſtotelicum de formis ſubſtantialibus et acci-* " *dentibus abſolutis*, i. e. *The Ariſtotelian Syſtem* " *concerning ſubſtantial forms and abſolute acci-* " *dents?* Will it not rather be ſuppoſed, that this " date is an error of the preſs, and that 1550 is the " true reading?" See D'ALEMBERT's *Melanges de Literature, d'Hiſtoire & de Philoſophie*, vol. iv. p. 376.—This fact ſeems evidently to ſhew the connexion that there is between improvements in ſcience and the free ſpirit of the reformed religion. The ſtate of letters and philoſophy in *Italy* and *Spain*, where canon-law, monkiſh literature, and ſcholaſtic metaphyſics, have reigned during ſuch a long courſe of ages, exhibits the ſame gloomy ſpectacle. Some rays of philoſophical light are now breaking through the cloud in *Italy*; BOSCOVICH, and ſome geniuſes of the ſame ſtamp, have dared to hold up the lamp of ſcience, without feeling the rigour of the inquiſition, or meeting with the fate of GALILEI. If this dawning revolution be brought to any degree of perfection, it may, in due time, produce effects that at preſent we have little hopes of.

France, indeed, ſeems to be the country which the author of the *Confeſſional* has principally in view, when he ſpeaks of a conſiderable progreſs in philoſophy in Popiſh ſtates that has not been attended with a proportionable influence on the reformation of religion. He even imagines, that *if an account*

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were to be taken, the balance, in point of converſions, in this moſt improved of the Popiſh countries, would be greatly againſt the Reformed religion. The reader will perceive, that I might grant this, without giving up any thing that I maintained in the note which this judicious author cenſures. I ſhall, however, examine this notion, that we may ſee whether it is to be adopted without reſtriction; and perhaps it may appear, that the improvements in philoſophy have had more influence on the ſpirit of religion in *France* than this author is willing to allow.

And here I obſerve, in the firſt place, that it is no eaſy matter, either for him or for me to calculate the number of converſions that are made, on both ſides, by prieſts armed with the ſecular power, and Proteſtant miniſters diſcouraged by the frowns of government, and the terrors of perſecution. If we judge of this matter by the external face of things, the calculation may, indeed, be favourable to his hypotheſis, ſince the *apoſtate Proteſtant* comes forth to view, and is publicly enrolled in the regiſters of the church, while the *converted Papiſt* is obliged to conceal his profeſſion, and to approach the truth, like *Nicodemus, ſecretly and by night.* This evident diverſity of circumſtances, in the reſpective proſelytes, ſhews that we are not to form our judgment by external appearances, and renders it but equitable to preſume, that the progreſs of knowledge may have produced many examples of the progreſs of reformation, which do not ſtrike the eye of the public. It is not, in effect, to be preſumed, that if either a *toleration*, or even an indulgent connivance, were granted to French Proteſtants, many would appear friends of the Reformation, who, at preſent, have not ſufficient ſtrength of mind to become martyrs, or confeſſors, in its cauſe. Hiſtory informs us of the rapid progreſs the Reformation made in

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France in former times, when a legal toleration was granted to its friends. When this toleration was withdrawn; an immenſe number of Proteſtants abandoned their country, their relations, and their fortunes, for the ſake of their religion. But when that abominable ſyſtem of tyranny was ſet up, which would neither permit the Proteſtants to profeſs their religion at home, nor to ſeek for the enjoyment of religious liberty abroad; and when they were thus reduced to the ſad alternative of diſſimulation or martyrdom, the courage of many failed, though their perſuaſion remained the ſame. In the South of *France* many continued, and ſtill continue, their profeſſion, even in the face of thoſe booted apoſtles, who are ſent, from time to time, to dragoon them into Popery. In other places (particularly in the metropolis, where the empire of the mode, the allurements of court-favour, the dread of perſecution, unite their influence in favour of Popery) the public profeſſion of Proteſtantiſm lies under heavy diſcouragements, and would require a zeal that riſes to heroiſm,—a thing too rare in modern times! In a word, a religion, like Popery, which forms the main ſpring in the political machine, which is doubly armed with allurements and terrors, muſt damp the fortitude of the feeble friend to truth, and attract the *external* reſpect even of libertines, freethinkers, and ſceptics.

But, in the *ſecond place*, if it ſhould be alleged, that men eminent for learning and genius have adhered *ſeriouſly* to the profeſſion of Popery; the fact cannot be denied. But what does it prove? It proves only that, in ſuch perſons, there are circumſtances that counteract the natural influence of learning and ſcience. It cannot be expected that the influence of learning and philoſophy will always obtain a complete victory over the attachment to a ſuperſtitious church, that is riveted by the

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early prejudices of education, by impreſſions formed by the examples of reſpectable perſonages who have profeſſed and defended the doctrine of that church, by an habit of veneration for authority, and by numberleſs aſſociations of ideas, whoſe combined influence gives a wonderful bias to the mind, and renders the impartial purſuit of truth extremely difficult. Thus knowledge is acquired with an expreſs deſign to ſtrengthen previous impreſſions and prejudices. Thus many make conſiderable improvements in ſcience, who have never once *ventured* to review their *religious* principles, or to examine the authority on which they have been taken up.

Others obſerve egregious abuſes in the Romiſh church, and are ſatisfied with rejecting them in ſecret, without thinking them ſufficient to juſtify a ſeparation. This claſs is extremely numerous; and it cannot be ſaid that the improvements in ſcience have had no effect upon their religious ſentiments. They are neither thorough *Papiſts* nor entire *Proteſtants*; but they are manifeſtly verging towards the Reformation.

Nearly allied to this claſs is another ſet of men, whoſe caſe is ſingular, and worthy of attention. Even in the boſom of the Romiſh church they have tolerably juſt notions of the ſublime ſimplicity and genuine beauty of the Chriſtian religion; but, either from falſe reaſonings upon human nature, or an obſervation of the powerful impreſſions that authority makes upon the credulity, and a pompous ritual upon the ſenſes of the multitude, imagine that Chriſtianity, in its native form, is too pure and elevated for vulgar ſouls, and therefore countenance and maintain the abſurdities of Popery, from a notion of their utility. Thoſe who converſed intimately with the ſublime FENELON, Archbiſhop of *Cambray*, have declared, that ſuch was the nature of his

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ſentiments with reſpect to the public religion of his country.

To all this I may add, that a notion of the neceſſity of a *viſible univerſal church*, and of a viſible centre or bond of union, has led many to adhere to the Papacy (conſidered in this light), who look upon ſome of the principal and fundamental doctrines of the Romiſh church to be erroneous and extravagant. Such is the caſe of the learned and worthy Dr. COURRAYER, whoſe upright fortitude in declaring his ſentiments obliged him to ſeek an aſylum in *England*; and who, notwithſtanding his perſuaſion of the abſurdities which abound in the church of *Rome*, has never totally ſeparated himſelf from its communion. And ſuch is known to be the caſe with many men of learning and piety in that church.

Thus it happens, that particular and accidental circumſtances counteract, in favour of Popery, the natural effects of improvements in learning and philoſophy, which have their full and proper influence in Proteſtant countries, where any thing that reſembles theſe circumſtances is directly in favour of the Reformed religion.

But I beg that it may be attentively obſerved, in the *third place*, that notwithſtanding all theſe particular and accidental obſtacles to the progreſs of the Reformation among men of knowledge and letters, the ſpirit of the Reformation has, in fact, gained more ground than the ingenious author of the *Confeſſional* ſeems to imagine. I think it muſt be allowed, that every branch of ſuperſtition that is retrenched from Popery, and every portion of authority that is taken from its pontif, is a real gain to the cauſe of the Reformation; and though it does not render that cauſe abſolutely triumphant, yet prepares the way for its progreſs and advancement. Now (in this point of view), I am perſuaded it will appear that, for

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twenty or thirty years paſt, the Reformation, or at leaſt its ſpirit, has rather gained than loſt ground in Roman-Catholic ſtates. In ſeveral countries, and more particularly in *France*, many of the groſs abuſes of Popery have been corrected. We have ſeen the ſaintly *Legend*, in many places, deprived of its faireſt honours. We have ſeen a mortal blow given in *France* to the abſolute power of the Pope. What is ſtill more ſurpriſing, we have ſeen, even in *Spain* and *Portugal*, ſtrong lines of a ſpirit of oppoſition to the pretended infallible Ruler of the Church. We have ſeen the very Order, that has been always conſidered as the chief ſupport of the Papacy, the Order of the Jeſuits, the fundamental characteriſtic of whoſe *Inſtitute* is an inviolable obligation to extend, beyond all limits, the deſpotic authority of the Roman Pontifs; we have ſeen, I ſay, that Order ſuppreſſed, baniſhed, covered with deſerved infamy, in three powerful kingdoms [*b*]; and we ſee, at this moment, their credit declining in other Roman-Catholic ſtates. We ſee, in ſeveral Popiſh countries, and more eſpecially in *France*, the Holy Scriptures more generally in the hands of the people than in former times. We have ſeen the Senate of *Venice*, not many months ago, ſuppreſſing, by an expreſs edict [*c*], the officers of the Inquiſition in all the ſmall towns, reducing their power to a ſhadow in the larger cities, extending the Liberty of the Preſs; and all this in a ſteady oppoſition to the repeated remonſtrances of the court of *Rome*. Theſe, and many other facts that might be collected here, facts of a recent date, ſhew that the eſſential ſpirit of Popery, which is a ſpirit of unlimited deſpotiſm in the pretended head of the Church, and a ſpirit of blind

[*b*] *France*, *Spain*, and *Portugal*.

[*c*] This edict was iſſued out in the month of *February* 1767.

ſubmiſſion

ſubmiſſion and ſuperſtition in its members, is rather loſing than gaining ground, even in thoſe countries that ſtill profeſs the religion of *Rome*.

If this be the caſe, it would ſeem, indeed, very ſtrange, that Popery, which is loſing ground at home, ſhould be gaining it abroad, and acquiring new ſtrength, as ſome imagine, even in Proteſtant countries. This, at firſt ſight, muſt appear a paradox of the moſt enormous ſize; and it is to be hoped that it will continue to appear ſuch, upon the cloſeſt examination.—While the ſpirit and vigour of Popery are actually declining on the continent, I would fondly hope, that the apprehenſions of ſome worthy perſons, with reſpect to its progreſs in *England*, are without foundation. To account for the growth of Popery in an age of light, would be incumbent upon me, if the *fact* were true. Until this fact be *proved*, I may be excuſed from undertaking ſuch a taſk. The famous ſtory of the *golden tooth*, that employed the laborious reſearches of phyſicians, chemiſts, and philoſophers, ſtands upon record, as a warning to thoſe who are over-haſty to account for a thing which has no exiſtence. My diſtance from *England*, during many years paſt, renders me, indeed, leſs capable of judging concerning the ſtate of Popery, than thoſe who are upon the ſpot. I ſhall therefore confine myſelf to a few reflections upon this intereſting ſubject.

When it is ſaid that Popery gains ground in *England*, one of the two following things muſt be meant by this expreſſion: either that the ſpirit of the eſtabliſhed and other reformed churches is leaning that way; or that a number of individuals are made proſelytes, by the ſeduction of Popiſh emiſſaries, to the Romiſh communion. With reſpect to the eſtabliſhed church, I think that a candid and accurate obſerver muſt vindicate it from the charge of a ſpirit of approximation to

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Rome. We do not live in the days of a *Laud*; nor do his ſucceſſors ſeem to have imbibed his ſpirit. I don't hear that the claims of church-power are carried high in the preſent times, or that a ſpirit of intolerance characterizes the Epiſcopal hierarchy. And though it were to be wiſhed, that the caſe of Subſcription were to be made eaſier to good and learned men, whoſe ſcruples deſerve indulgence, and were better accommodated to what is known to be the reigning theology among the Epiſcopal clergy, yet it is ſtraining matters too far to allege the demand of Subſcription as a proof that the eſtabliſhed church is verging towards Popery. As to the Proteſtant diſſenting churches in *England* and *Ireland*, they ſtand ſo avowedly clear of all imputations of this nature, that it is utterly unneceſſary to vindicate them on this head. If any thing of this kind is to be apprehended from any quarter within the pale of the Reformation, it is from the quarter of *Fanaticiſm*, which, by diſcrediting free inquiry, crying down human learning, and encouraging thoſe pretended *illuminations* and *impulſes* which give *imagination* an undue aſcendant in religion, lays weak minds open to the ſeductions of a church, which has always made its conqueſts by wild viſions and falſe miracles, addreſſed to the paſſions and fancies of men. Cry down reaſon, preach up implicit faith, extinguiſh the lamp of free inquiry, make inward *experience* the teſt of truth; and then the main barriers againſt Popery will be removed. Perſons who follow this METHOD poſſibly *may* continue Proteſtants; but there is no ſecurity againſt their becoming Papiſts, if the occaſion is preſented. Were they placed in a ſcene where artful prieſts and enthuſiaſtic monks could play their engines of converſion, their Proteſtant faith would be very likely to fail.

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If by the ſuppoſed growth of Popery be meant, the ſucceſs of the Romiſh emiſſaries in making proſelytes to their communion, here again the queſtion turns upon a matter of fact, upon which I cannot venture to pronounce. There is no doubt but the Romiſh hierarchy carries on its operations under the ſhade of an indulgent connivance; and it is to be feared that its members are *wiſer*, i. e. more artful and zealous, *in their generation, than the children of light.* The eſtabliſhment of the Proteſtant religion inſpires, it is to be feared, an indolent ſecurity into the hearts of its friends. Eaſe and negligence are the fruits of proſperity; and this maxim extends even to religion. It is not unuſual to ſee a victorious general ſleep upon his laurels, and thus give advantage to an enemy, whom adverſity renders vigilant. All good and true Proteſtants will heartily wiſh that this were otherwiſe. They will be ſincerely afflicted at any decline that may happen in the zeal and vigilance that ought ever to be employed againſt Popery and Popiſh emiſſaries, ſince they can never ceaſe to conſider Popery as a ſyſtem of wretched ſuperſtition and political deſpotiſm, and muſt particularly look upon Popery in the Britiſh iſles as pregnant with the principles of diſaffection and rebellion, and as at invariable enmity with our religious liberty and our happy civil conſtitution. But ſtill there is reaſon to hope, that Popery makes very little progreſs, notwithſtanding the apprehenſions that have been entertained on this ſubject. The inſidious publications of a TAAFE and a PHILIPS, who abuſe the terms of charity, philanthropy, and humanity, in their flimſy apologies for a church whoſe *tender mercies* are known to be *cruel*, have alarmed many well-meaning perſons. But it is much more wiſe, as well as noble, to be vigilant and ſteady againſt the enemy, than to take the alarm at the

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ſmalleſt of his motions, and to fall into a panic, as if we were conſcious of our weakneſs. Be that as it will, I return to my firſt principle, and am ſtill perſuaded, that the Proteſtant church, and *its prevailing ſpirit*, are, at this preſent time, as averſe to Popery as they were at any period ſince the Reformation, and that the thriving ſtate of learning and philoſophy is adapted to confirm them in this well-founded averſion. Should it even be granted, that proſelytes to Popery have been made among the *ignorant* and unwary, by the emiſſaries of *Rome*, this would by no means invalidate what I here maintain; though it may juſtly be conſidered as a powerful incentive to the zeal and vigilance of rulers temporal and ſpiritual, of the paſtors and people of the Reformed churches, againſt the encroachments of *Rome*.

The author of the *Confeſſional* complains, and perhaps juſtly, of the bold and public appearance which Popery has of late made in *England*. "The "Papiſts, *ſays he*, ſtrengthened and animated by "an influx of *Jeſuits*, expelled even from "Popiſh countries, for crimes and practices of "the worſt complexion, open public maſs-houſes, "and affront the laws of this Proteſtant king-"dom in other reſpects, not without inſulting "ſome of thoſe who endeavour to check their "inſolence.—And we are told, with the utmoſt "coolneſs and compoſure, that—*Popiſh Biſhops* "go about here, and exerciſe every part of their "function, *without offence*, and *without obſerva-"tion*." This is, indeed, a circumſtance that the friends of Reformation and religious liberty cannot behold without offence; I ſay, the friends of religious liberty; becauſe the maintenance of all liberty, both civil and religious, depends on circumſcribing Popery within proper bounds; ſince Popery is not a ſyſtem of *innocent* ſpeculative opinions, but a yoke of deſpotiſm, an enormous mixture

mixture of princely and prieſtly tyranny, deſigned to enſlave the conſciences of mankind, and to deſtroy their moſt ſacred and invaluable rights. But, at the ſame time, I don't think we can, from this public appearance of Popery, rationally conclude that it gains ground, much leſs (as the author of the *Confeſſional* ſuggeſts), *that the two hierarchies* (*i. e.* the Epiſcopal and the Popiſh) *are growing daily more and more into a reſemblance of each other.* The natural reaſon of this bold appearance of Popery is the ſpirit of toleration, that has been carried to a great height, and has rendered the execution of the laws againſt Papiſts, in the time paſt, leſs rigorous and ſevere.

How it may be proper to act with regard to the growing inſolence of Popery, is a matter that muſt be left to the wiſdom and clemency of government. Rigour againſt any thing that bears the name of a *Religion*, gives pain to a candid and generous mind; and it is certainly more eligible to extend *too far*, than to circumſcribe too narrowly, the bounds of forbearance, and indulgent charity.

If the dangerous tendency of Popery, conſidered as a pernicious ſyſtem of policy, ſhould be pleaded as a ſufficient reaſon to except it from the indulgence due to *merely ſpeculative* ſyſtems of theology;—if the voice of hiſtory ſhould be appealed to, as declaring the aſſaſſinations, rebellions, conſpiracies, the horrid ſcenes of carnage and deſolation, that Popery has produced;—if ſtanding principles and maxims of the Roman church ſhould be quoted, which authoriſe theſe enormities;—if it ſhould be alleged, finally, that Popery is much more malignant and dangerous in *Great Britain* than in any other Proteſtant country;—I acknowledge that all theſe pleas againſt Popery are well founded, and plead for modifications to the connivance which the clemency

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mency of government may think proper to grant to that unfriendly ſyſtem of religion. All I wiſh is, that mercy and humanity may ever accompany the execution of juſtice; and that nothing like *merely religious* perſecution may ſtain the Britiſh annals. And all I maintain with reſpect to the chief point under conſideration is, that the public appearance of Popery, which is juſtly complained of, is no *certain* proof of its growth, but rather ſhews its indiſcretion than its ſtrength, and the declining vigour of *our* zeal than the growing influence of *its* maxims.

APPENDIX

APPENDIX III.

A circumſtantial and exact Account of the Correſpondence that was carried on in the year 1717 *and* 1718, *between Dr.* WILLIAM WAKE, *Archbiſhop of* Canterbury, *and certain Doctors of the* Sorbonne *at* Paris, *relative to a Project of Union between the* Engliſh *and* Gallican *Churches.*

——— Magis amica veritas.

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WHEN the famous BOSSUET, Biſhop of *Meaux*, laid an inſidious ſnare for unthinking Proteſtants, in his artful *Expoſition of the Doctrine of the Church of* Rome, the pious and learned Dr. WAKE unmaſked this deceiver; and the writings he publiſhed on this occaſion gave him a diſtinguiſhed rank among the victorious champions of the Proteſtant cauſe. Should any perſon, who had peruſed theſe writings, be informed, that this *pretended Champion of the Proteſtant religion had ſet on foot a project for union with a Popiſh church, and that with conceſſions in favour of the groſſeſt ſuperſtition and idolatry* [*d*], he would be apt to ſtare; at leaſt, he would require the ſtrongeſt poſſible evidence for a fact, in all appearance ſo contradictory and unaccountable. This accuſation has, nevertheleſs, been brought againſt the eminent Prelate, by the ingenious and intrepid author of the *Confeſſional*; and it is founded upon an extraordinary paſſage in Dr. Mo-

[*d*] See the *Confeſſional*, 2d edition, *Pref.* p. lxxvi.

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SHEIM's Eccleſiaſtical Hiſtory; where we are told, that Dr. WAKE *formed a project of peace and union between the* Engliſh *and* Gallican *churches, founded upon this condition, that each of the communities ſhould retain the greateſt part of their reſpective and peculiar doctrines* [*e*]. This paſſage, though

[*e*] See the *Engliſh* Tranſlation of MOSHEIM's Hiſtory, Vol. II. p. 576. Dr. MOSHEIM had certainly a very imperfect idea of this correſpondence; and he ſeems to have been miſled by the account of it, which KIORNINGIUS has given in his Diſſertation *De Conſecrationibus Epiſcoporum Anglorum*, publiſhed at *Helmſtadt* in 1739; which account, notwithſtanding the means of information its author ſeemed to have by his journey to *England*, and his converſations with Dr. COURRAYER, is full of miſtakes. Thus KIORNINGIUS tells us, that Dr. WAKE ſubmitted to the judgment of the Romiſh doctors, his correſpondents, the conditions of peace between the two churches, which *he* had drawn up;—that he ſent a learned man (Dr. WILKINS, his chaplain) to *Paris*, to forward and complete, if poſſible, the projected union;—that in a certain aſſembly, held at *Paris*, the difficulties of promoting this union without the Pope's concurrence were inſiſted upon by ſome men of high rank, who ſeemed inclined to the union, and that theſe difficulties put an end to the conferences;—that, however, two *French* divines (whom he ſuppoſes to be DU PIN and GIRARDIN) were ſent to *England* to propoſe new terms. It now happens unluckily for Mr. KIORNINGIUS's reputation as an hiſtorian, that not one ſyllable of all this is true, as will appear ſufficiently to the reader, who peruſes with attention the account, and the pieces, which I here lay before the public.—But one of the moſt egregious errors in the account given by KIORNINGIUS, is at page 61 of his Diſſertation, where he ſays, that Archbiſhop WAKE was ſo much elated with the proſpect of ſucceſs in the ſcheme of an accommodation, that he acquainted the divines of *Geneva* with it in 1719, and plainly intimated to them, that he thought it an eaſier thing than reconciling the Proteſtants with each other.—Let us now ſee where KIORNINGIUS received this information.—Why, truly, it was from a letter of Dr. WAKE to Profeſſor TURRETIN of *Geneva*, in which there is not one ſyllable relative to a ſcheme of union between the *Engliſh* and *Gallican* churches; and yet KIORNINGIUS quotes a paſſage in this letter as the only authority he has for this affirmation. The caſe was thus: Dr. WAKE, in the former part of his letter to TURRETIN, ſpeaks of the ſufferings of the *Hungarian* and *Piedmonteſe* churches,

though it is, perhaps, too uncharitably interpreted by the author already mentioned, would furniſh, without doubt, juſt matter of cenſure, were it founded in truth. I was both ſurpriſed and perplexed while I was tranſlating it. I could not procure immediately proper information with reſpect to the fact, nor could I examine MOSHEIM's proofs of this ſtrange aſſertion, becauſe he alleged none. Deſtitute of materials, either to invalidate or confirm the fact, I made a ſlight mention, in a ſhort note, of a correſpondence which had been carried on between Archbiſhop WAKE and Dr. DU PIN, with the particulars of which I was not acquainted; and, in this my ignorance, only made a general obſervation, drawn from Dr. WAKE's known zeal for the Proteſtant religion, which was deſigned, not to confirm that aſſertion, but rather to inſinuate my diſbelief of it. It never could come into my head, that the intereſts

churches, which he had ſucceſsfully endeavoured to alleviate, by engaging GEORGE I. to intercede in their behalf; and then proceeds to expreſs his deſire of healing the differences that diſturbed the union of the Proteſtant churches abroad. *Interim* (ſays he) *dum hæc (i. e.* the endeavours to relieve the *Hungarian* and *Piedmonteſe* churches) *feliciter peraguntur, ignoſcite, Fratres Dilectiſſimi, ſi majoris quidem laboris atque difficultatis, ſed longè maximi nobis commodi inceptum vobis proponam; unionem nimirùm*, &c. Profeſſor TURRETIN, in his work entitled *Nubes Teſtium*, printed only the latter part of Dr. WAKE's letter, beginning with the words, *Interim dum hæc feliciter, uti ſpero, peraguntur*; and KIORNINGIUS, not having ſeen the preceding part of this letter, which relates to the *Hungarian* and *Piedmonteſe* churches, and with which theſe words are connected, took it into his head that theſe words were relative to the ſcheme of union between the *Engliſh* and *Gallican* churches. Nor did he only take this into his head by way of conjecture, but he affirms, very ſturdily and poſitively, that the words have this ſignification: *Hæc verba* (ſays he) *tangunt pacis cum Gallis inſtaurandæ negotium, quod ex temporum rationibus, manifeſtum eſt.* To ſhew him, however, that he is groſsly miſtaken, I have publiſhed, among the annexed pieces (No. XX.) the *whole* Letter of Archbiſhop WAKE to TURRETIN.

of

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of the Proteſtant religion would have been ſafe in Archbiſhop WAKE's hands, had I given the ſmalleſt degree of credit to Dr. MOSHEIM's aſſertion, or even ſuſpected that that eminent prelate was inclined to form a union between the *Engliſh and Gallican churches, founded on this condition, that each of the two communities ſhould retain the greateſt part of their reſpective and peculiar doctrines.*

If the author of the *Confeſſional* had given a little more attention to this, he could not have repreſented me, as confirming the fact alleged by MOSHEIM, much leſs as giving it, what he is pleaſed to call, the *ſanction* of my approbation. I did not confirm the fact; for I only ſaid there was a correſpondence on the ſubject, without ſpeaking a ſyllable of the unpleaſing *condition* that forms the charge againſt Dr. WAKE. I ſhall not enter here into a debate about the grammatical import of my expreſſions; as I have ſomething more intereſting to preſent to the reader, who is curious of information about Archbiſhop WAKE's *real* conduct in relation to the correſpondence already mentioned. I have been favoured with authentic copies of the letters which paſſed in this correſpondence, which are now in the hands of Mr. BEAUVOIR of *Canterbury*, the worthy ſon of the clergyman who was chaplain to Lord *Stair* in the year 1717, and alſo with others, from the valuable collection of manuſcripts left by Dr. WAKE to the library of *Chriſt's Church College* in *Oxford*. It is from theſe letters that I have drawn the following account, at the end of which copies of them are printed, to ſerve as proofs of the truth of this relation, which I publiſh with a diſintereſted regard to truth. This impartiality may be, in ſome meaſure, expected from my ſituation in life, which has placed me at a diſtance from the ſcenes of religious and eccleſiaſtical contention in *England*, and cut me off from thoſe perſonal connections,

connections, that nouriſh the prejudices of a party ſpirit, more than many are aware of; but it would be ſtill more expected from my principles, were they known.

From this narrative, confirmed by authentic papers, it will appear with the utmoſt evidence:

1ſt, That Archbiſhop WAKE was not the *firſt mover* in this correſpondence, nor the perſon that *formed the project of union* between the *Engliſh* and *Gallican* churches.

2dly, That he never made any conceſſions, nor offered to give up, for the ſake of peace, any one point of the eſtabliſhed doctrine and diſcipline of the church of *England*, in order to promote this union.

3dly, That any deſires of union with the church of *Rome*, expreſſed in the archbiſhop's letters, proceeded from the hopes (well founded, or illuſory, is not my buſineſs to examine here) that he at firſt entertained of a conſiderable reformation in that church, and from an expectation that its moſt abſurd doctrines would fall to the ground, if they could once be deprived of their great ſupport, the Papal authority;—the deſtruction of which authority was the very baſis of this correſpondence.

It will further appear, that Dr. WAKE conſidered union in external worſhip, as one of the beſt methods of healing the uncharitable diſſenſions that are often occaſioned by a variety of ſentiments in point of doctrine, in which a perfect uniformity is not to be expected. This is undoubtedly a wiſe principle, when it is not carried too far; and whether or no it was carried too far by this eminent prelate, the candid reader is left to judge from the following relation:

In the month of *November*, 1717, Archbiſhop WAKE wrote a letter to Mr. BEAUVOIR, chaplain

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to the Earl of *Stair*, then ambaſſador at *Paris*, in which his Grace acknowledges the receipt of ſeveral obliging letters from Mr. BEAUVOIR. This is manifeſtly the firſt letter which the prelate wrote to that gentleman, and the whole contents of it are matters of a literary nature [*f*]. In

[*f*] The peruſal of this letter (which the reader will find among the pieces here ſubjoined, No. I.) is ſufficient to remove the ſuſpicions of the author of the *Confeſſional*, who ſeems inclined to believe, that Archbiſhop WAKE was the *firſt mover* in the project of uniting the *Engliſh* and *Gallican* churches. This author having mentioned Mr. BEAUVOIR's letter, in which DU PIN's deſire of this union is communicated to the Archbiſhop, aſks the following queſtion: *Can any man be certain that* BEAUVOIR *mentioned this merely out of his own head, and without ſome previous occaſion given, in the Archbiſhop's letter to him, for ſuch a converſation with the Sorbonne doctors* * ? I anſwer to this queſtion, that every one who reads the Archbiſhop's letter of the 28th of *November*, to which this letter of Mr. BEAUVOIR's is an anſwer, may be *very certain* that Dr. WAKE's letter did not give Mr. BEAUVOIR the *leaſt* occaſion for *ſuch a converſation*, but relates entirely to the Benedictine edition of *St.* CHRYSOSTOM, MARTENE's *Theſaurus Anecdotorum*, and MORERI's Dictionary. *But*, ſays our author, *there is an* &c. *in this copy of Mr.* BEAUVOIR's *letter, very ſuſpiciouſly placed, as if to cover ſomething improper to be diſcloſed* †. But really if any thing was covered here, it was covered from the Archbiſhop as well as from the public, ſince the very ſame *&c.* that we ſee in the printed copy of Mr. BEAUVOIR's letter ſtands in the original. Beſides, I would be glad to know, what there is in the placing of this *&c.* that can give riſe to ſuſpicion? The paſſage of BEAUVOIR's letter runs thus: *They* (the Sorbonne doctors) *talked as if the whole kingdom was to appeal to the future General Council*, &c. *They wiſhed for a union with the Church of* England, *as the moſt effectual means to unite all the Weſtern Churches.* It is palpably evident, that the *&c.* here has not the leaſt relation to the union in queſtion, and gives no ſort of reaſon to *ſuſpect* any thing but the ſpirit of diſcontentment, which the inſolent proceedings of the Court of *Rome* had excited among the *French* divines.

* See the 2d edition of the *Confeſſional*, Pref. p. lxxviii. Note *W*.

† The other reflections that the author has there made upon the correſpondence between Archbiſhop WAKE and the doctors of the Sorbonne, are examined in the following note.

anſwer

anſwer to this letter, Mr. BEAUVOIR, in one dated the 11th of *December*, 1717, O. S. gives the Archbiſhop the information he deſired, about the method of ſubſcribing to a new edition of *St. Chryſoſtom*, which was, at that time, in the preſs at *Paris*, and then mentions his having dined with DU PIN, and three other doctors of the *Sorbonne*, who talked as if the whole kingdom of *France* was to appeal (in the affair of the Bull *Unigenitus*) to a future general council, and who *wiſhed for an union with the church of* England, *as the moſt effectual means to unite all the weſtern churches*. Mr. BEAUVOIR adds, that Dr. DU PIN had deſired him to give his duty to the Archbiſhop [*g*]. Here we ſee the firſt hint, the very firſt overture that was made relative to a project of union between the *Engliſh* and *Gallican* churches; and this hint comes *originally* from the doctors of the *Sorbonne*, and is not at all occaſioned by any thing contained in preceding letters from Archbiſhop WAKE to Mr. BEAUVOIR, ſince the one only letter, which Mr. BEAUVOIR had hitherto received from that eminent prelate, was entirely taken up in inquiries about ſome new editions of books that were then publiſhing at *Paris*. APPEND. III.

Upon this the Archbiſhop wrote a letter to Mr. BEAUVOIR, in which he makes honourable mention of DU PIN as an author of merit; and expreſſes his deſire of ſerving him, with that benevolent politeneſs which reigns in our learned prelate's letters, and ſeems to have been a ſtriking line in his amiable character [*b*]. Dr. DU PIN

[*g*] See the *Letters* ſubjoined, No. II.

[*b*] This *handſome mention* of Dr. DU PIN, made by the archbiſhop, gives new ſubject of ſuſpicion to the author of the *Confeſſional*. He had learned the fact from the article WAKE, in the *Biographia Britannica*; *but*, ſays he, *we are left to gueſs what this handſome mention was;—had the biographer given us this letter,*

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PIN improved this favourable occaſion of writing to the Archbiſhop a letter of thanks, dated *January*

together with that of November 27, *they might* PROBABLY (it would have been more accurate to have ſaid POSSIBLY) *have diſcovered what the biographer did not want we ſhould know, namely, the ſhare Dr.* WAKE *had in* FORMING *the project of an union between the two churches* *. This is gueſſing with a witneſs;—and it is hard to imagine how the boldeſt calculator of probabilities could conclude from Dr. WAKE's *handſome mention of* Dr. DU PIN, that the former had a *ſhare*, of any kind, in *forming* the project of union now under conſideration. For the ingenious gueſſer happens to be quite miſtaken in his conjecture; and I hope to convince him of this, by ſatisfying his deſire. He deſires the letter of the 27th (or rather the 28th) of *November*; I have referred to it in the preceding note, and he may read it at the end of this account †. He deſires the letter in which *handſome mention* is made of DU PIN; and I can aſſure him, that in that letter there is not a ſingle ſyllable relative to an union. The paſſage that regards Dr. DU PIN is as follows: *I am much obliged to you* (ſays Dr. WAKE, in his letter to Mr. BEAUVOIR, dated *January* 2, 1717-18) *for making my name known to Dr.* DU PIN. *He is a gentleman by whoſe labours I have profited theſe many years. And I do really admire how it is poſſible for one man to publiſh ſo much, and yet ſo correctly, as he has generally done. I deſire my reſpects to him; and that if there be any thing here whereby I may be ſerviceable to him, he will freely command me.* Such was the archbiſhop's handſome mention of DU PIN; and it evidently ſhews that, till then, there never had been any communication between them. Yet theſe are all the proofs which the author of the Confeſſional gives of the *probability* that the archbiſhop was the *firſt mover* in this affair.

But *his Grace accepted the party, a formal treaty commences, and is carried on in a correſpondence of ſome length*, &c. ſays the author of the *Confeſſional*. And I would candidly aſk that author, upon what principles of Chriſtianity, reaſon, or charity, Dr. WAKE could have refuſed to hear the propoſals, terms, and ſentiments, of the *Sorbonne* doctors, who diſcovered an inclination to unite with his church? The author of the Confeſſional ſays elſewhere, *that it was, at the beſt, officious and preſumptuous in Dr.* WAKE *to enter into a negotiation of this nature, without authority from the church or the government* ‡. But the truth is, that he entered into no *negotiation* or *treaty* on this head; he conſidered the letters that were written on both ſides

* Confeſſional, 2d edit. Pref. p. lxxviii.
† No. I. ‡ Id. ib. p. lxxxv.

nuary 31 (*February* 11), 1717-18; in which, towards the concluſion, he intimates his deſire of an APPEND. III.

as a perſonal correſpondence between individuals, which could not commence a *negotiation*, until they had received the *proper powers* from their reſpective ſovereigns.—And I do think the archbiſhop was greatly in the right to enter into this correſpondence, as it ſeemed very likely, in the *then* circumſtances of the *Gallican* church, to ſerve the Proteſtant intereſt, and the cauſe of Reformation. If, indeed, in the courſe of this correſpondence, Dr. WAKE had diſcovered any thing like what MOSHEIM imputes to him, even a diſpoſition towards an union, *founded upon the condition that each of the two churches ſhould retain the greateſt part of their reſpective and peculiar doctrines*, I ſhould think his conduct liable to cenſure. But no ſuch thing appears in the archbiſhop's letters, which I have ſubjoined to this account, that the candid examiner may receive full ſatisfaction in this affair. MOSHEIM's miſtake is palpable, and the author of the *Confeſſional* ſeems certainly to have been too haſty in adopting it. He alleges, that the archbiſhop might have maintained the juſtice and orthodoxy of every individual article of the church of *England*, and yet *give up ſome of them for the ſake of peace* *. But the archbiſhop expreſsly declares in his letters, that he would give up none of them, and that though he was a friend to peace, he was ſtill a greater friend to truth. The author's reflexion, that without ſome *conceſſions* on the part of the archbiſhop, the treaty could not have gone a ſtep farther, may be queſtioned in theory; for treaties are often carried on for a long time without conceſſions on both ſides, or perhaps on either; and the archbiſhop might hope, that DU PIN, who had yielded ſeveral things, would ſtill yield more; but this reflexion is overturned by the plain fact. Beſides, I repeat what I have already inſinuated, that this *correſpondence* does not deſerve the name of a *treaty* †. Propoſals were made only on DU PIN's ſide; and theſe propoſals were poſitively rejected by the archbiſhop, in his letters to Mr. BEAUVOIR. Nor did he propoſe any thing in return to either of the *Sorbonne* doctors, but that they ſhould entirely renounce the authority of the Pope, hoping, though perhaps too fancifully, that when this was done, the two churches might come to an agreement about other matters, as far as was neceſſary. But the author of the *Confeſſional* ſuppoſes, that the archbiſhop muſt have made ſome conceſſions; becauſe the letters on both ſides were ſent to *Rome*, and received there *as*

* Id. ib. p. lxxix.

† See below, note [*y*], and the letters ſubjoined, No. XI.

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an union between the *Engliſh* and *Gallican* churches, and obſerves, that the difference, in moſt points, between them was not ſo great as to render a reconciliation impracticable; and that it was his earneſt wiſh, that all Chriſtians were united in one ſheepfold. His words are: *Unum addam cum bona venia tua, me vehementer optare, ut unionis inter Eccleſias Anglicanam et Gallicanam ineundæ via aliqua inveniri poſſet: non ita ſumus ab invicem in pleriſque diſſiti, ut non poſſimus mutuo reconciliari. Atque utinam Chriſtiani omnes eſſent unum ovile.* The Archbiſhop wrote an anſwer to this letter, dated *February* 13-24, 1717-18, in which he aſſerts, at large, the purity of the church of *England*, in

ſo many trophies gained from the enemies of the church. This ſuppoſition, however, is ſomewhat haſty. Could nothing but conceſſions from the archbiſhop make the Court of *Rome* conſider them in that light? Would they not think it a great triumph, that they had obliged DU PIN's party to give up the letters as a token of their ſubmiſſion, and defeated the archbiſhop's deſign of engaging the *Gallican* church to aſſert its liberty, by throwing off the Papal yoke? If Dr. WAKE made conceſſions, where are they? And if theſe were the trophies, why did not the partiſans of *Rome* publiſh authentic copies of them to the world? Did the author of the Confeſſional ever hear of a victorious general, who carefully hid under ground the ſtandards he had taken from the enemy? This, indeed, is a new method of dealing with trophies. Our author, however, does not, as yet, quit his hold, he alleges, that the *French* divines could not have acknowledged the *Catholic benevolence* of the archbiſhop, if he made no conceſſions to them. This reaſoning would be plauſible, if charity towards thoſe that err conſiſted in embracing their errors; but this is a definition of charity, that, I fancy, the ingenious author will give up, upon ſecond thoughts: Dr. WAKE's Catholic benevolence conſiſted in his eſteem for the merit and learning of his correſpondents, in his compaſſion for their ſervitude and their errors, in his deſire of the reformation and liberty of their church, and his propenſity to live in friendſhip and concord, as far as was poſſible, with all that bear the Chriſtian name. And this diſpoſition, ſo ſuitable to the benevolent genius of Chriſtianity, will always reflect a true and ſolid glory upon his character as a Chriſtian Biſhop.

faith,

faith, worſhip, government, and diſcipline, and tells his correſpondent, that he is perſuaded that there are few things in the doctrine and conſtitution of that church, which even he himſelf (Du Pin) would deſire to ſee changed; the original words are: *Aut ego vehementer fallor, aut in ea pauca admodum ſunt, quæ vel tu—immutanda velles*; and again, *Sincere judica, quid in hac noſtra Eccleſia invenias, quod jure damnari debeat, aut nos atrâ hæreticorum, vel etiam ſchiſmaticorum notâ inurere.* The zeal of the venerable prelate goes ſtill farther; and the moderate ſentiments which he obſerved in Dr. Du Pin's letter induced him to exhort the *French* to maintain, if not to enlarge, the rights and privileges of the *Gallican* church, for which the preſent diſputes, about the conſtitution *Unigenitus*, furniſh the moſt favourable occaſion. He alſo expreſſes his readineſs to concur in improving any opportunity, that might be offered by theſe debates, to form a union; that might be productive of a further reformation, in which not only the moſt rational Proteſtants, but alſo a conſiderable number of the Roman Catholic churches ſhould join with the church of *England*; *ſi exhinc* (ſays the Archbiſhop, ſpeaking concerning the commotions excited by the *Conſtitution*) *aliquid amplius elici poſſit ad unionem nobiſcum Eccleſiaſticam ineundam*; *unde forte nova quædam Reformatio exoriatur, in quam non ſolum ex Proteſtantibus optimi quique, verum etiam pars magna Eccleſiarum Communionis Romano Catholicæ una nobiſcum conveniant.*

Hitherto we ſee, that the expreſſions of the two learned doctors of the *Engliſh* and *Gallican* churches, relating to the union under conſideration, are of a vague and general nature. When they were thus far advanced in their correſpondence, an event happened, which rendered it more cloſe, ſerious, and intereſting, and even

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brought on ſome particular mention of preliminary terms, and certain preparatives for a future negociation. The event I mean, was a diſcourſe delivered, in an extraordinary meeting of the *Sorbonne*, *March* 17-28, 1717-18, by Dr. PATRICK PIERS DE GIRARDIN, in which he exhorts the doctors of that ſociety to proceed in their deſign of reviſing the doctrines and rules of the church, to ſeparate things neceſſary from thoſe which are not ſo, by which they will ſhew the church of *England* that they do not hold every *deciſion* of the Pope for an *Article of Faith*. The learned orator obſerves farther (upon what foundation it is difficult to gueſs), that the *Engliſh* church may be more eaſily reconciled than the *Greek* was; and that the diſputes between the *Gallican* church and the court of *Rome*, removing the apprehenſions of Papal tyranny, which terrified the *Engliſh* from the Catholic communion, will lead them back into the boſom of the church, with greater celerity than they formerly fled from it: *Facient* (ſays he) *profecto offenſiones, quæ vos inter & Senatum Capitolinum videntur interveniſſe, ut Angli, depoſito ſervitutis metu, in Eccleſiæ gremium revolent alacrius, quam olim inde, quorumdam exoſi tyrannidem, avolarunt. Meminiſtis ortas inter Paulum & Barnabam diſſenſiones animorum tandem eo recidiſſe, ut ſi guli propagandæ in diverſis regionibus Fidei felicius inſudaverunt ſigillatim, quam junctis viribus fortaſſe inſudaſſent.* This laſt ſentence (in which Dr. GIRARDIN obſerves, that PAUL and BARNABAS probably made more converts in conſequence of their ſeparation, than they would have done had they travelled together and acted in concert) is not a little remarkable; and, indeed, the whole paſſage diſcovers rather a deſire of making proſelytes, than an inclination to form a coaltion founded upon conceſſions and ſome reformition on the ſide of Popery. It may, perhaps, be alleged,

leged, in oppoſition to this remark, that prudence required a language of this kind, in the infancy of a project of union, whatever conceſſions might be offered afterwards to bring about its execution. And this may be true. APPEND. III.

After the delivery of this diſcourſe in the *Sorbonne*, Dr. DU PIN ſhewed to GIRARDIN Archbiſhop WAKE's letter, which was alſo communicated to Cardinal DE NOAILLES, who admired it greatly, as appears by a letter of Dr. PIERS DE GIRARDIN to Dr. WAKE, written, I believe, *April* 18-29, 1718. Before the arrival of this letter, the Archbiſhop had received a ſecond from Dr. DU PIN, and alſo a copy of GIRARDIN's diſcourſe. But he does not ſeem to have entertained any notion, in conſequence of all this, that the projected union would go on ſmoothly. On the contrary, he no ſooner received theſe letters, than he wrote to Mr. BEAUVOIR (*April* 15, 1718), that it was his opinion, that neither the Regent nor the Cardinal would ever come to a rupture with the court of *Rome*; and that nothing could be done, in point of doctrine, until this rupture was brought about. He added, that *Fundamentals* ſhould be diſtinguiſhed from matters of leſſer moment, in which differences or errors might be tolerated. He expreſſes a curioſity to know the reception which his former letter to DU PIN had met with; and he wrote again to that eccleſiaſtic, and alſo to GIRARDIN, *May* 1, 1718, and ſent both his letters towards the end of that month.

The doctors of the *Sorbonne*, whether they were ſet in motion by the real deſire of an union with the *Engliſh* church, or only intended to make uſe of this union as a means of intimidating the court of *Rome*, began to form a plan of reconciliation, and to ſpecify the terms upon which they were willing to bring it into execution. Mr. BEAUVOIR acquaints the Archbiſhop, *July* 16, (probably

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bly N. S.) 1718, that Dr. Du Pin had made a rough draught of an eſſay towards an union, which Cardinal De Noailles deſired to peruſe before it was ſent to his Grace; and that both Du Pin and Girardin were highly pleaſed with his Grace's letters to them. Theſe letters, however, were written with a truly Proteſtant ſpirit; the Archbiſhop inſiſted, in them, upon the truth and orthodoxy of the articles of the church of *England*, and did not make any conceſſion, which ſuppoſed the leaſt approximation to the peculiar doctrines, or the ſmalleſt approbation of the ambitious pretenſions, of the church of *Rome*; he obſerved, on the contrary, that it was now the time for Dr. Du Pin, and his brethren of the *Sorbonne*, to declare openly their true ſentiments with reſpect to the ſuperſtition and tyranny of that church; that it was the intereſt of all Chriſtians to unmaſk that court, and to reduce its authority to its primitive limits; and that, according to the fundamental principle of the Reformation in general, and of the church of *England* in particular, Jesus Christ is the only founder, ſource, and head of the church. Accordingly, when Mr. Beauvoir had acquainted the Archbiſhop with Du Pin's having formed a plan of union, his Grace anſwered in a manner which ſhewed that he looked upon the removal of the *Gallican* church from the juriſdiction of *Rome* as an eſſential preliminary article, without which no negociation could even be commenced. "To ſpeak "freely (ſays the prelate, in his letter of the 11th "of *Auguſt* to Mr. Beauvoir), I do not think "the Regent (the Duke of Orleans) yet ſtrong "enough in his intereſt, to adventure at a ſepa"ration from the court of *Rome*. Could the Re"gent openly appear in this, the divines would "follow, and a ſcheme might fairly be offered for "ſuch an union, as alone is requiſite, between

" the *Engliſh* and *Gallican* church. But, till the " time comes that the ſtate will enter into ſuch a " work, all the reſt is mere ſpeculation. It may " amuſe a few contemplative men of learning and " probity, who ſee the errors of the church, and " groan under the tyranny of the court of *Rome*. " It may diſpoſe them ſecretly to wiſh well to us, " and think charitably of us; but ſtill they muſt " call themſelves Catholics, and us Heretics; and " to all outward appearance, ſay Maſs, and act ſo " as they have been wont to do. If, under the " ſhelter of *Gallican* privileges, they can now and " then ſerve the ſtate, by ſpeaking big in the *Sor-* " *bonne*, they will do it heartily: but that is all, " if I am not greatly miſtaken."

Soon after this, the Archbiſhop received Du Pin's *Commonitorium*, or advice relating to the method of re-uniting the *Engliſh* and *Gallican* churches; of the contents of which it will not be improper to give here a compendious account, as it was read in the *Sorbonne*, and was approved of there, and as the conceſſions it contains, though not ſufficient to ſatisfy a true Proteſtant, are yet ſuch as one would not expect from a very zealous Papiſt. Dr. Du Pin, after ſome reflections, in a tedious preface, on the Reformation, and the preſent ſtate of the church of *England*, reduces the controverſy between the two churches to three heads, viz. *Articles of Faith*,—*Rules and Ceremonies of Eccleſiaſtical Diſcipline*,—and *Moral Doctrine*, or rules of practice; and theſe he treats, by entering into an examination of the XXXIX articles of the church of *England*. The firſt five of theſe articles he approves. With regard to the VIth, which affirms that *the Scripture contains all things neceſſary to ſalvation*, he expreſſes himſelf thus: " This we will readily grant, provided that you " do not entirely exclude *Tradition*, which doth " not exhibit new articles of faith, but confirms

" and

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" and illuſtrates thoſe which are contained in the " Sacred Writings, and places about them new " guards to defend them againſt gainſayers [*i*]," *&c.* The doctor thinks that the *Apocryphal Books* will not occaſion much difficulty. He is, indeed, of opinion, that " they ought to be deemed *Ca-* " *nonical,* as thoſe books concerning which there " were doubts for ſome time;" yet, ſince they are not in the firſt, or Jewiſh Canon, he will allow them to be called *Deutero-Canonical.* He conſents to the Xth article, which relates to *Free-will,* provided by the word *Power* be underſtood what ſchool-divines call *Potentia proxima,* or a direct and immediate power, ſince without a *remote* power of doing good works, ſin could not be imputed.

With reſpect to the XIth article, which contains the doctrine of *Juſtification,* Dr. Du Pin expreſſes thus the ſentiments of his brethren: " We do " not deny that it is by faith alone that we are " juſtified, but we maintain that faith, charity, " and good works are neceſſary to ſalvation; " and this is acknowledged in the following (*i. e.* " the XIIth) article [*k*]."

Concerning the XIIIth article, the doctor obſerves, " that there will be no diſpute, ſince " many divines of both communions embrace the " doctrine contained in that article" (viz. *that works done before the grace of Chriſt are not pleaſing to God,—and have the nature of ſin*). He indeed thinks " it very harſh to ſay, that all thoſe

[*i*] The original words are: *Hoc lubenter admittemus, modò non excludatur Traditio, quæ Articulos Fidei novos non exhibet ſed confirmat & explicat ea, quæ in Sacris Literis habentur; ac adverſus aliter ſapientes munit eos novis cautionibus, ita ut non nova dicantur, ſed antiqua novè.*

[*k*] The original words are: *Fide ſolâ in Chriſtum nos juſtificari, quod Articulo* XImo *exponitur, non inficiamur; ſed fide, charitate, & adjunctis bonis operibus, quæ omninò neceſſaria ſunt ad ſalutem, ut articulo ſequenti agnoſcitur.*

" actions

" actions are ſinful which have not the grace of " Chriſt for their ſource;" but he conſiders this rather as a matter of theological diſcuſſion than as a term of fraternal communion [*l*].

On the XIVth article, relating to works of *Supererogation* (undoubtedly one of the moſt abſurd and pernicious doctrines of the Romiſh church), Dr. DU PIN obſerves, that " works of *Supererogation* mean only works conducive to ſalvation, " which are not matter of ſtrict *precept*, but of " *counſel* only; that the word, being new, may " be rejected, provided it be owned that the faithful do ſome ſuch works."

The Dr. makes no objections to the XV, XVI, XVII, and XVIIIth articles.

His obſervation on the XIXth is, that, to the definition of the church, the words, *under lawful paſtors*, ought to be added; and that though all particular churches, even that of *Rome*, may err, it is *needleſs* to ſay this in a Confeſſion of Faith.

He conſents to the deciſion of the XXth article, which refuſes to the church the power of ordaining any thing that is contrary to the word of God; but he ſays, it muſt be taken for granted that the church will never do this in matters which *overturn eſſential points of faith*, or, to uſe his own words, *quæ fidei ſubſtantiam evertant.*

It is in conſequence of this notion that he remarks on the XXIſt article, that general councils, received by the univerſal church, cannot err; and that, though particular councils may, yet every private man has not a right to reject what he thinks contrary to Scripture.

[*l*] *De Articulo* XIIImo *nulla lis erit, cum multi theologi in eâdem verſentur ſententiâ. Durius videtur id dici, eas omnes actiones quæ ex gratiâ Chriſti non fiunt, eſſe peccata. Nolim tamen de hâc re deſceptari, niſi inter theologos.*

As

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As to the important points of controverſy contained in the XXIId article, the Doctor endeavours to mince matters as nicely as he can, to ſee if he can make the *cable* paſs through the *eye of the needle*; and for this purpoſe obſerves, that ſouls muſt be *purged*, *i. e.* purified from all defilement of ſin, before they are admitted to celeſtial bliſs; that the church of *Rome* doth not affirm this to be done by fire; that indulgences are only relaxations or remiſſions of temporal penalties in this life; that the Roman Catholics do not worſhip the croſs, nor relics, nor images, nor even ſaints before their images, but only pay them an external reſpect, which is not of a religious nature; and that even this external demonſtration of reſpect is a matter of indifference, which may be laid aſide or retained without harm.

He approves of the XXIIId article; and does not pretend to diſpute about the XXIVth, which ordains the celebration of divine worſhip in the vulgar tongue. He, indeed, excuſes the *Latin* and *Greek* churches for preſerving their ancient languages; alleges, that great care has been taken that every thing be underſtood by tranſlations; but allows, that divine ſervice may be performed in the vulgar tongue, where that is cuſtomary.

Under the XXVth article he inſiſts, that the *five* Romiſh Sacraments be acknowledged as ſuch, whether inſtituted immediately by CHRIST or not.

He approves of the XXVIth and XXVIIth articles; and he propoſes expreſſing that part of the XXVIIIth that relates to *Tranſubſtantiation* (which term he is willing to omit entirely) in the following manner: "that the Bread and Wine are really "changed into the Body and Blood of CHRIST, "which laſt are truly and really received by all, "though none but the faithful partake of any "benefit from them." This extends alſo to the XXIXth article.

Concerning

Concerning the XXXth, he is for mutual toleration, and would have the receiving the communion *in both kinds* held indifferent, and liberty left to each church to preſerve, or change, or diſpenſe, on certain occaſions, with its cuſtoms.

He is leſs inclined to conceſſions on the XXXIſt article, and maintains that the Sacrifice of CHRIST is not only *commemorated*, but *continued*, in the Euchariſt, and that every communicant offers him along with the prieſt.

He is not a warm ſtickler for the celibacy of the clergy, but conſents ſo far to the XXXIId article, as to allow that prieſts may marry, where the laws of the church do not prohibit it.

In the XXXIIId and XXXIVth articles, he acquieſces without exception.

He ſuſpends his judgment with reſpect to the XXXVth, as he never peruſed the homilies mentioned therein.

As to the XXXVIth, he would not have the *Engliſh* ordinations pronounced null, though ſome of them, perhaps, are ſo; but thinks that, if an union be made, the *Engliſh* clergy ought to be continued in their offices and benefices, either by right or indulgence, *ſive ex jure, ſive ex indulgentiâ Eccleſiæ.*

He admits the XXXVIIth, ſo far as relates to the authority of the civil power; denies all temporal and all immediate ſpiritual juriſdiction of the Pope; but alleges, that, by virtue of his primacy, which moderate (he ought to have ſaid *immoderate*) Church of *England* men don't deny, he is bound to ſee that the true faith be maintained; that the canons be obſerved every where; and, when any thing is done in violation of either, to provide the remedies preſcribed for ſuch diſorders by the canon laws, *ſecundum leges canonicas, ut malum reſarciatur, procurare.* As to the reſt, he is of opinion, that every church ought to enjoy its own liberties

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liberties and privileges, which the Pope has no right to infringe. He declares againſt going *too far* (the expreſſion is vague, but the man probably meant well) in the puniſhment of Heretics, againſt admitting the Inquiſition into *France*, and againſt wars without a juſt cauſe.

The XXXVIIIth and XXXIXth articles he approves. Moreover, in the diſcipline and worſhip of the church of *England* he ſees nothing amiſs; and thinks no attempts ſhould be made to diſcover, or prove, by whoſe fault the ſchiſm was begun. He further obſerves, "that an union "between the *Engliſh* and *French* biſhops and "clergy may be completed, or at leaſt advanced, "without conſulting the *Roman* pontif, who may "be informed of the union as ſoon as it is ac- "compliſhed, and may be deſired to conſent to "it; that, if he conſents to it, the affair will then "be finiſhed; and that, even without his con- "ſent, the union ſhall be valid; that, in caſe "he attempts to terrify by his threats, it will then "be expedient to appeal to a general council." He concludes by obſerving, "that this arduous "matter muſt firſt be diſcuſſed between a few; "and if there be reaſon to hope that the biſhops, "on both ſides, will agree about the terms of the "deſigned union, that then application muſt be "made to the civil powers, to advance and con- "firm the work," to which he wiſhes all ſucceſs [*m*].

It is from the effect which theſe propoſals and terms made upon Archbiſhop WAKE, that it will be moſt natural to form a notion of his ſentiments with reſpect to the church of *Rome*. It

[*m*] *Unio fieri poteſt aut ſaltem promoveri, inconſulto Pontifice, qui, factâ unione, de eâ admonebitur, ac ſuppliciter rogabitur, ut velit ei conſentire. Si conſentiet, jam peracta res erit: ſin abnuat nihilominus valebit hæc unio. Et ſi minas intentet, ad Concilium Generale appellabitur.*

appears

appears evident, from ſeveral paſſages in the writings and letters of this eminent prelate, that he was perſuaded that a reformation in the church of *Rome* could only be made gradually; that it was not probable that they would renounce all their follies at once; but that, if they once began to make conceſſions, this would ſet in motion the work of reformation, which, in all likelihood, would receive new acceſſions of vigour, and go on until a happy change were effected. This way of thinking might have led the Archbiſhop to give an indulgent reception to theſe propoſals of Du Pin, which contained ſome conceſſions, and might be an introduction to more. And yet we find that Dr. Wake rejected this piece, as inſufficient to ſerve as a baſis, or ground-work, to the deſired union. On receiving the piece, he immediately perceived that he had not ſufficient ground for carrying on this negociation, without previouſly conſulting his brethren, and obtaining a permiſſion from the King for this purpoſe. Beſides this, he was reſolved not to ſubmit either to the direction of Dr. Du Pin, nor to that of the *Sorbonne*, in relation to what was to be retained, or what was to be given up, in the doctrine and diſcipline of the two churches; nor to treat with the church of *Rome* upon any other footing, than that of a perfect equality in point of authority and power. He declared more eſpecially, that he would never comply with the propoſals made in Dr. Du Pin's *Commonitorium*, of which I have now given the contents; obſerving that, though he was a friend to peace, he was ſtill more a friend to truth: and that, *unleſs the Roman-Catholics gave up ſome of their doctrines and rites*, an union with them could never be effected. All this is contained in a letter written by the Archbiſhop to Mr. Beauvoir, on receiving Du Pin's *Commonitorium*. This letter is dated *Auguſt* 30, 1718,

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and the reader will find a copy of it ſubjoined to this Appendix [*n*]. About a month after, his Grace wrote a letter to Dr. Du Pin, dated *October* 1, 1718, in which he complains of the tyranny of the Pope, exhorts the *Gallican* doctors to throw off the Papal yoke in a national council, ſince a *general* one is not to be expected; and declares, that this muſt be the great preliminary and fundamental principle of the projected union, which being ſettled, an uniformity might be brought about in other matters, or a diverſity of ſentiments mutually allowed, without any violation of peace or concord. The Archbiſhop commends, in the ſame letter, the candour and openneſs that reigns in the *Commonitorium*; entreats Dr. Du Pin to write to him always upon the ſame footing, freely and without diſguiſe and reſerve; and tells him, he is pleaſed with ſeveral things in that piece, and with nothing more than with the doctor's declaring it as his opinion, that there is not a great difference between their reſpective ſentiments; but adds, that he cannot at preſent give his ſentiments at large concerning that piece [*o*].

Dr. Wake ſeems to have aimed principally, in this correſpondence, at bringing about a ſeparation between the *Gallican* church and the court of *Rome*. The terms in which the *French* divines often ſpoke about the liberties of their church, might give him ſome hope that this ſeparation would take place, if ever theſe divines were countenanced by the civil power of *France*. But a man of the Archbiſhop's ſagacity could not expect that they would enter into an union with any other national church *all at once*. He acted,

[*n*] See this letter, No. III.

[*o*] See this letter to Du Pin, No. V. as alſo the archbiſhop's letters to Dr. P. Piers de Girardin, No. VI.

therefore,

therefore, with dignity, as well as with prudence, when he declined to explain himſelf on the propoſals contained in DU PIN's *Commonitorium*. To have anſwered ambiguouſly, would have been mean; and to have anſwered explicitly, would have blaſted his hopes of ſeparating them from *Rome*, which ſeparation he deſired upon the principles of civil and eccleſiaſtical liberty, independent on the diſcuſſion of theological tenets. The Archbiſhop's ſentiments in this matter will ſtill appear farther from the letters he wrote to Mr. BEAUVOIR, in the months of *October*, *November*, and *December*, 1718, and the *January* following, of which the proper extracts are here ſubjoined [*p*]. It appears from theſe letters, that Dr. WAKE inſiſted ſtill upon the abolition of the Pope's juriſdiction over the *Gallican* church, and leaving him no more than a *primacy of rank and honour, and that merely by eccleſiaſtical authority, as he was once biſhop of the Imperial city*; to which empty title our prelate ſeems willing to have conſented, provided it was attended with no infringement of the independency and privileges of each particular country, and each particular church. *Si quam prærogativam* (ſays the Archbiſhop in his letter to GIRARDIN [*q*], after having defied the court of *Rome* to produce any precept of CHRIST in favour of the primacy of its biſhop) *eccleſiæ concilia ſedis imperialis epiſcopo conceſſerint (etſi cadente imperio etiam eâ prerogativâ excidiſſe merito poſſit cenſeri), tamen, quod ad me attinet, ſervatis ſemper regnorum juribus, eccleſiarum libertatibus, epiſcoporum dignitate, modo in cæteris conveniatur, per me licet, ſuo fruatur qualicumque Primatu: non ego illi locum primum, non inanem honoris titulum invideo. At in alias eccleſias dominari*, &c. *hæc nec hos unquam ferre potuimus, nec vos debetis.*

[*p*] See No. IV, VII, VIII, IX, X. [*q*] No. VI.

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It appears farther, from theſe letters, that any propoſals or terms conceived by the archbiſhop, in relation to this project of union, were of a vague and general nature, and that his views terminated rather in a plan of mutual toleration, than in a ſcheme for effectuating an entire uniformity. The ſcheme that ſeemed to his Grace the moſt likely to ſucceed was, that "the independence of every national church, or any "other, and its right to determine all matters "that ariſe within itſelf, ſhould be acknowledged "on both ſides; that for points of doctrine, "they ſhould agree, as far as poſſible, in all articles of any moment (as in effect the two "churches either already did, or eaſily might); "and in other matters, that a difference ſhould "be allowed until GOD ſhould bring them to an "union in them alſo [r]." It muſt be, however, though the expreſſion is ſtill general, that the archbiſhop was for "purging out of the public "offices of the church all ſuch things as hinder "a perfect communion in divine ſervice, ſo that "perſons coming from one church to the other "might join in prayers, and the holy ſacrament, "and the public ſervice [s]." He was perſuaded, that, in the liturgy of the church of *England*, there was nothing but what the Roman Catholics would adopt, except the ſingle Rubric relating to the euchariſt; and that in the Romiſh liturgy there was nothing to which Proteſtants object, but what the more rational Romaniſts agree might be laid aſide, and yet the public offices be never the worſe, or more imperfect, for the want of it. He therefore thought it proper to make the demands already mentioned the ground-work of the project of union, at the beginning of the

[r] See the pieces ſubjoined to this Appendix, No. VIII.
[s] Ibid. id.

negociation;

negociation; not that he meant to ſtop here, but that, being thus far agreed, they might the more eaſily go farther, deſcend to particulars, and render their ſcheme more perfect by degrees [*t*]. APPEND. III.

The violent meaſures of the court of *Rome* againſt that part of the *Gallican* church which refuſed to admit the conſtitution *Unigenitus* as an eccleſiaſtical law, made the archbiſhop imagine that it would be no difficult matter to bring this oppoſition to an open rupture, and to engage the perſons concerned in it to throw off the Papal yoke, which ſeemed to be borne with impatience in *France*. The deſpotic bull of CLEMENT XI., dated *Auguſt* 28, 1718, and which begins with the words, *Paſtoralis officii*, was a formal act of excommunication, thundered out againſt all the *Anti-conſtitutioniſts*, as the oppoſers of the bull *Unigenitus* were called; and it exaſperated the doctors of the *Sorbonne* in the higheſt degree. It is to this that the archbiſhop alludes, when he ſays, in his letter to Mr. BEAUVOIR, dated the 23d of *January* 1718 [*u*], "At preſent he (the Pope) has put "them out of his communion. We have with-"drawn ourſelves from his; both are out of "communion with him, and I think it is not ma-"terial on which ſide the breach lies." But the wiſhed-for ſeparation from the court of *Rome*, notwithſtanding all the provocations of its pontif, was ſtill far off. Though, on numberleſs occaſions, the *French* divines ſhewed very little reſpect for the Papal authority, yet the renouncing it altogether was a ſtep which required deep deliberation, and which, however inclined they might be to it, they could not make, if they were not ſeconded by the ſtate. But from the ſtate they were not likely to have any countenance. The regent

[*t*] Ibid. id.
[*u*] See the letters ſubjoined, No. X.

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of *France* was governed by the Abbé Du Bois, and the Abbé Du Bois was aſpiring eagerly after a cardinal's cap. This circumſtance (not more unimportant than many ſecret connexions and trivial views that daily influence the courſe of public events, the tranſactions of government, and the fate of nations) was ſufficient to ſtop the *Sorbonne* and its doctors in the midſt of their career; and, in effect, it contributed greatly to ſtop the correſpondence of which I have been now giving an account, and to nip the project of union in the bud. The correſpondence between the archbiſhop and the two doctors of the *Sorbonne* had been carried on with a high degree of ſecrecy. This ſecrecy was prudent, as neither of the correſponding parties was authorized by the civil powers to negotiate an union between the two churches [*y*]; and, on Dr. WAKE's part, it was partly owing to his having nobody that he could truſt with what he did. He was ſatisfied (as he ſays in a letter to Mr. BEAUVOIR) "that moſt of the high-church "biſhops and clergy would readily come into "ſuch a deſign; but theſe (adds his grace) are "not men either to be confided in, or made uſe "of, by me [*z*]."

The correſpondence, however, was divulged; and the project of union engroſſed the whole con-

[*y*] Dr. WAKE ſeems to have been ſenſible of the impropriety of carrying on a negociation of this nature without the approbation and countenance of government. "I have al-"ways (ſays he, in his letter to Mr. BEAUVOIR, which the "reader will find at the end of this appendix, No. XI.) took "it for granted, that no ſtep ſhould be taken towards an "union, but with the knowledge, approbation, and even by "the authority of civil powers.—All, therefore, that has paſſed "hitherto, ſtands clear of any exception as to the civil magi-"ſtrate. It is only a conſultation, in order to find out a way "how an union might be made, if a fit occaſion ſhould here-"after be offered."

[*z*] See the letters ſubjoined, No. IX.

verſation

verſation of the city of *Paris*. Lord STANHOPE and Lord STAIR were congratulated thereupon by ſome great perſonages in the royal palace. The Duke Regent himſelf, and Abbé DU BOIS, miniſter of foreign affairs, and Mr. JOLI DE FLEURY, the attorney-general, gave the line at firſt, appeared to favour the correſpondence and the project, and let things run on to certain lengths. But the Jeſuits and *Conſtitutioners* ſounded the alarm, and overturned the whole ſcheme, by ſpreading a report, that Cardinal DE NOAILLES, and his friends the Janſeniſts, were upon the point of making a coalition with the Heretics. Hereupon the regent was intimidated, and DU BOIS had an opportunity of appearing a meritorious candidate for a place in the ſacred college. Dr. PIERS GIRARDIN was ſent for to court, was ſeverely reprimanded by DU BOIS, and ſtrictly charged, upon pain of being ſent to the *Baſtile*, to give up all the letters he had received from the Archbiſhop of *Canterbury*, as alſo a copy of all his own. The doctor was forced to obey; and all the letters were immediately ſent to *Rome*, *as ſo many trophies* (ſays a certain author) *gained from the enemies of the church* [*a*]. The archbiſhop's letters were greatly admired, as ſtriking proofs both of his catholic benevolence and extenſive abilities. APPEND. III.

Mr. BEAUVOIR informed the archbiſhop, by a letter dated *February* 8, 1719, N. S. that Dr. DU PIN had been ſummoned, by the Abbé DU BOIS, to give an account of what had paſſed between him and Dr. WAKE. This ſtep naturally ſuſpended the correſpondence, though the archbiſhop was

[*a*] Theſe *trophies* were the defeat of the moderate part of the *Gallican* church, and the ruin of their project to break the papal yoke and unite with the church of *England*. See above, note [*b*], page 67, where the concluſion which the author of the *Confeſſional* has drawn from this expreſſion is ſhewn to be groundleſs.

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at a loſs, at firſt, whether he ſhould look upon it as favourable, or detrimental, to the projected union [*b*]. The letters which he wrote to Mr. BEAUVOIR and Dr. DU PIN after this, expreſs the ſame ſentiments which he diſcovered through the whole of this tranſaction [*c*]. The letter to DU PIN, more eſpecially, is full of a pacific and reconciling ſpirit; and expreſſes the archbiſhop's deſire of cultivating fraternal charity with the doctors, and his regret at the ill ſucceſs of their endeavours towards the projected union. DU PIN died before this letter, which was retarded by ſome accident, arrived at *Paris* [*d*]. Before the archbiſhop had heard of his death, he wrote to Mr. BEAUVOIR, to expreſs his concern, that an account was going to be publiſhed of what had paſſed between the two doctors and himſelf; and his hope, "that they "would keep in generals, as the only way to re- "new the good deſign, if occaſion ſhould ſerve, "and to prevent themſelves trouble from the re- "flexions of their enemies," on account (as the archbiſhop undoubtedly means) of the conceſſions they had made, which, though inſufficient to ſatisfy true Proteſtants, were adapted to exaſperate bigoted Papiſts. The prelate adds, in the concluſion of this letter, "I ſhall be glad to know that your "doctors ſtill continue their good opinion of us. "For, though we need not the approbation of "men on our own account; yet I cannot but "wiſh it as a means to bring them, if not to a "perfect agreement in all things with us (which "is not preſently to be expected), yet to ſuch an "union as may put an end to the odious charges

[*b*] See his letter to Mr. BEAUVOIR, in the pieces ſubjoined, No. XI., dated *February* 5, 1718-19, O. S. that is, *February* 16, 1719, N. S.

[*c*] See ibid. No. XI.—XVIII.

[*d*] See his letter to Mr. BEAUVOIR, No. XV.

"againſt,

" againſt, and conſequential averſion of, us, as " heretics and ſchiſmatics, and, in truth, make " them ceaſe to be ſo."

Dr. Du Pin (whom the archbiſhop very ſincerely lamented, as the only man, after Mr. Ravechet, on whom the *hopes of a Reformation* in *France* ſeemed to depend) left behind him an account of this famous correſpondence. Some time before he died, he ſhewed it to Mr. Beauvoir, and told him, that he intended to communicate it to a very great man (probably the regent). Mr. Beauvoir obſerved to the doctor, that one would be led to imagine, from the manner in which this account was drawn up, that the archbiſhop made the firſt overtures with reſpect to the correſpondence, and was the firſt who intimated his deſire of the union; whereas it was palpably evident that he (Dr. Du Pin) had firſt ſolicited the one and the other. Du Pin acknowledged this freely and candidly, and promiſed to rectify it, but was prevented by death.

It does not, however, appear that Du Pin's death put a final ſtop to the correſpondence; for we learn by a letter from the archbiſhop to Mr. Beauvoir, dated *Auguſt* 27, 1719, that Dr. Piers Girardin frequently wrote to his grace. But the opportunity was paſt; the *appellants* from the bull *Unigenitus*, or the Anti-conſtitutioniſts, were divided; the court did not ſmile at all upon the project, becauſe the regent was afraid of the *Spaniſh* party and the Jeſuits; and therefore the continuation of this correſpondence after Du Pin's death was without effect.

Let the reader now, after having peruſed this hiſtorical account, judge of the appearance which Dr. Wake makes in this tranſaction. An impartial reader will certainly draw from this whole correſpondence the following concluſions: that Archbiſhop Wake was invited to this correſpondence

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ſpondence by Dr. DU PIN, the moſt moderate of all the Roman-catholic divines; that he entered into it with a view to improve one of the moſt favourable opportunities that could be offered, of withdrawing the church of *France* from the juriſdiction of the Pope, a circumſtance which muſt have immediately weakened the power of the court of *Rome*; and, in its conſequences, offered a fair proſpect of a farther reformation in *doctrine* and *worſhip*, as the caſe happened in the church of *England*, when it happily threw off the Papal yoke;—that he did not give DU PIN, or any of the doctors of the *Sorbonne*, the ſmalleſt reaſon, to hope, that the church of *England* would give up any one point of belief or practice to the church of *France*; but inſiſted, on the contrary, that the latter ſhould make alterations and conceſſions, in order to be reconciled to the former;—that he never ſpecified the particular alterations, which would be requiſite to ſatisfy the rulers and doctors of the church of *England*; but only expreſſed a general deſire of an union between the two churches, if that were poſſible, or at leaſt of a mutual toleration of each other;—that he never flattered himſelf that this union could be perfectly accompliſhed, or that the doctors of the *Gallican* church would be entirely brought over to the church of *England*; but thought, that every advance made by them, and every conceſſion, muſt have proved really advantageous to the Proteſtant cauſe.

The pacific ſpirit of Dr. WAKE did not only diſcover itſelf in his correſpondence with the Romiſh doctors, but in ſeveral other tranſactions in which he was engaged by his conſtant deſire of promoting union and concord among Chriſtians. For it is well known, that he kept up a conſtant friendly correſpondence with the moſt eminent miniſters of the foreign Proteſtant churches, and

ſhewed

ſhewed a fraternal regard to them, notwithſtanding the difference of their diſcipline and government from that of the church of *England*. In a letter written to the learned LE CLERC in the year 1716, he expreſſes, in the moſt cordial terms, his affection for them, and declares poſitively, that nothing can be farther from his thoughts, than the notions adopted by certain bigoted and furious writers, who refuſe to embrace the foreign Proteſtants as their brethren, will not allow their religious aſſemblies the denomination of *churches*, and deny the validity of their ſacraments. He declares, on the contrary, theſe churches to be true *Chriſtian churches*, and expreſſes a warm deſire of their union with the church of *England*. It will be, perhaps, difficult to find, in any epiſtolary compoſition, ancient or modern, a more elegant ſimplicity, a more amiable ſpirit of meekneſs, moderation, and charity, and a happier ſtrain of that eaſy and unaffected politeneſs which draws its expreſſions from a natural habit of goodneſs and humanity, than we meet with in this letter [*e*]. We ſee this active and benevolent prelate ſtill continuing to intereſt himſelf in the welfare of the Proteſtant churches abroad. In ſeveral letters, written in the years 1718 and 1719, to the paſtors and profeſſors of *Geneva* and *Switzerland*, who were then at variance about the doctrines of predeſtination and grace, and ſome other abſtruſe points of metaphyſical theology, the archbiſhop recommends earneſtly to them a ſpirit of mutual toleration and forbearance, entreats them particularly to be *moderate* in their *demands* of ſubſcription to *articles of faith*, and propoſes to them the example of the church of *England* as worthy of imitation in this reſpect. In one of theſe letters, he exhorts the doctors of

[*e*] See an extract of it among the pieces ſubjoined, No. XIX.

Geneva

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Geneva not to go too far in explaining the *nature*, determining the *ſenſe*, and impoſing the *belief* of doctrines, which the Divine Wiſdom has not thought proper to reveal *clearly* in the Holy Scriptures, and the ignorance of which is very conſiſtent with a ſtate of ſalvation; and he recommends the prudence of the church of *England*, which has expreſſed theſe doctrines in ſuch general terms, in its articles, that perſons who think very differently about the doctrines may ſubſcribe the articles, without wounding their integrity [*f*]. His letters to Profeſſor SCHURER of *Bern*, and the excellent and learned JOHN ALFONSO TURRETIN of *Geneva*, are in the ſame ſtrain of moderation and charity, and are here ſubjoined [*g*], as every way worthy of the reader's peruſal. But what is more peculiarly worthy of attention here is a letter, written *May* 22, 1719 [*h*], to Mr. JABLONSKI of *Poland*, who, from a perſuaſion of Dr. WAKE's great wiſdom, diſcernment, and moderation, had propoſed to him the following queſtion, *viz. Whether it was lawful and expedient for the* Lutherans *to treat of an union with the church of* Rome; *or whether all negociations of this kind ought not to be looked upon as dangerous and deluſive?* The archbiſhop's anſwer to this queſtion contains a happy mixture of Proteſtant zeal and Chriſtian charity. He gives the ſtrongeſt cautions to the Poliſh Lutherans againſt entering into any treaty of union with the Roman Catholics, than on a footing of perfect equality, and in conſequence of a previous renunciation, on the part of the latter, of the tyranny, and even of the ſuperiority and juriſdiction, of the church of *Rome* and its pontif; and as to what concerns points of doctrine, he ex-

[*f*] See the pieces here ſubjoined, No. XX.
[*g*] See theſe letters, No. XXI, XXII, XXIII.
[*h*] Ibid. No. XXV.

horts

horts them not to ſacrifice truth to temporal advantages, or even *to a deſire of peace.* It would carry us too far, were we to give a minute account of Dr. WAKE's correſpondence with the Proteſtants of NISMES, LITHUANIA, and other countries; it may however be affirmed, that no prelate, ſince the Reformation, had ſo extenſive a correſpondence with the Proteſtants abroad, and none could have a more friendly one.

It does not appear, that the Diſſenters in *England* made to the archbiſhop any propoſals relative to an union with the eſtabliſhed church; or that he made any propoſals to them on that head. The ſpirit of the times, and the ſituation of the contending parties, offered little proſpect of ſucceſs to any ſcheme of that nature. In Queen *Anne's* time, he was only Biſhop of *Lincoln*; and the diſpoſition of the Houſe of Commons, and of all the Tory part of the nation, was then ſo unfavourable to the Diſſenters, that it is not at all likely that any attempt towards re-uniting them to the eſtabliſhed church would have paſſed into a law. And in the next reign, the face of things was ſo greatly changed in favour of the Diſſenters, and their hopes of recovering the rights and privileges, of which they had been deprived, were ſo ſanguine, that it may be well queſtioned whether they would have accepted the offer of an union, had it been made to them. Be that as it will, one thing is certain, and it is a proof of Archbiſhop WAKE's moderate and pacific ſpirit, that, in the year 1714, when the ſpirit of the court and of the triumphant part of the miniſtry was, with reſpect to the Whigs in general, and to Diſſenters in particular, a ſpirit of enmity and oppreſſion, this worthy prelate had the courage to ſtand up in oppoſition to the *Schiſm-bill*, and to proteſt againſt it as a hardſhip upon the Diſſenters. This ſtep, which muſt have blaſted his credit at court, and

proved

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proved detrimental to his private intereſt, as matters then ſtood, ſhewed that his regard for the Diſſenters was friendly and ſincere. It is true, four years after this, when it was propoſed to repeal the *Schiſm-bill and the Act againſt Occaſional Conformity*, both at once, he diſapproved of this propoſal. And this circumſtance has been alleged as an objection to the encomiums that have been given to his tender regard for the Diſſenters, or, at leaſt, as a proof that he changed his mind; and that WAKE, biſhop of *Lincoln*, was more their friend than WAKE, archbiſhop of *Canterbury*. I don't pretend to juſtify this change of conduct. It ſeems to have been, indeed, occaſioned by a change of circumſtances. The Diſſenters, in their ſtate of oppreſſion during the miniſtry of BOLINGBROKE and his party, were objects of compaſſion; and thoſe who had ſagacity enough to perceive the ultimate object which that miniſtry had in view in oppreſſing them, muſt have intereſted themſelves in their ſufferings, and oppoſed their oppreſſors, from a regard to the united cauſes of Proteſtantiſm and liberty. In the following reign, the credit of the Diſſenters roſe; and, while this encouraged the wiſe and moderate men among them to plead with prudence and with juſtice their right to be delivered from ſeveral real grievances, it elated the violent (and violent men there are in all parties, nay even in the cauſe of moderation) to a high degree. This rendered them formidable to all thoſe who were jealous of the power, privileges, and authority, of the eſtabliſhed church; and Archbiſhop WAKE was probably of this number. He had proteſted againſt the ſhackles that were impoſed upon them when they lay under the frowns of government; but apprehending, perhaps, that the removing theſe ſhackles in the day of proſperity would render their motions towards power too rapid, he oppoſed the abrogation of

of the very acts which he had before endeavoured to ſtifle in their birth. In this, however, it muſt be acknowledged, that the ſpirit of party mingled too much of its influence with the dictates of prudence; and that prudence, thus accompanied, was not very conſiſtent with Dr. WAKE's known principles of equity and moderation. As I was at a loſs how to account for this part of the archbiſhop's conduct, I addreſſed myſelf to a learned and worthy clergyman of the church of *England*, who gave me the following anſwer: "Archbiſhop "WAKE's objection to the repeal of the Schiſm- "act was founded on this conſideration only, "that ſuch a repeal was needleſs, as no uſe had "been made, or was likely to be made, of that "act. It is alſo highly probable, that he would "have conſented without heſitation to reſcind it, "had nothing farther been endeavoured at the "ſame time. But, conſidering what ſort of ſpi- "rit was then ſhewn by the Diſſenters and others, "it ought not to be a matter of great wonder, if "he was afraid, that from the repeal of the other "act (*viz.* that againſt occaſional conformity), "conſiderable damage might follow to the "church, over which he preſided: and even ſup- "poſing his fears to be exceſſive, or quite ground- "leſs, yet certainly they were pardonable in a "man who had never done, nor deſigned to do, "any thing diſagreeable to the Diſſenters in any "other affair, and who, in this, had the concur- "rence of ſome of the greateſt and wiſeſt of the "*Engliſh* lords, and of the Earl of ILAY, among "the *Scotch*, though a profeſſed Preſbyterian."

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However ſome may judge of this particular incident, I think it will appear from the whole tenour of Archbiſhop WAKE's correſpondence and tranſactions with Chriſtian churches of different denominations, that he was a man of a pacific, gentle, and benevolent ſpirit, and an enemy to the

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feuds, animoſities, and party-prejudices, which divide the profeſſors of one holy religion, and by which Chriſtianity is expoſed to the aſſaults of its virulent enemies, and wounded in the houſe of its pretended friends. To this deſerved eulogy, we may add what a learned and worthy divine [*i*], has ſaid of this eminent prelate, conſidered as a controverſial writer, even, *that his accurate and ſuperior knowledge of the nature of the Romiſh hierarchy, and of the conſtitution of the church of* England, *furniſhed him with victorious arms, both for the ſubverſion of error and the defence of truth.*

[*i*] Dr. WILLIAM RICHARDSON, maſter of *Emanuel College* in *Cambridge*, and canon of *Lincoln*. See his noble edition, and his very elegant and judicious continuation of Biſhop GODWIN's *Commentarius de Præſulibus Angliæ*, publiſhed in the year 1743, at *Cambridge*. His words (p. 167.) are: *Nemo uſpiam Eccleſiæ Romanæ vel Anglicanæ ſtatum penitus cognitum & exploratum habuit; & proinde in diſputandi arenam prodiit tum ad oppugnandum tum ad propugnandum inſtructiſſimus.*

AUTHENTIC COPIES *of the* ORIGINAL LETTERS, *from which the preceding* ACCOUNT *is drawn.* APPEND. III.

No. I.

A Letter from Archbiſhop WAKE to Mr. BEAUVOIR.

Lambeth, Nov. 28th, S. V. 1717.

I AM indebted to you for ſeveral kind letters, and ſome ſmall tracts, which I have had the favour to receive from you. The laſt, which contains an account of the new edition that is going out of CHRYSOSTOME, I received yeſterday. It will, no doubt, be a very valuable edition; but, as they propoſe to go on with it, I ſhall hardly live to ſee it finiſhed. They do not tell us, to whom here we may go for ſubſcriptions: and it is too much trouble to make returns to *Paris*. They ſhould, for their own advantage, ſay, where ſubſcriptions will be taken in *London*, and where one may call for the ſeveral volumes as they come out, and pay for the next that are going on.

Among the account of books you were pleaſed to ſend me, there is one with a very promiſing title, *Theſaurus Anecdotorum*, 5 volumes. I wiſh I could know what the chief of thoſe anecdotes are; it may be a book very well worth having. I admire they do not diſperſe ſome ſheets of ſuch works. What they can add to make MORERI's Dictionary ſo very voluminous, I cannot imagine. I bought it in two exorbitant volumes, and thought it big enough ſo. While I am writing this, company is come in, ſo that I am forced to break off; and I can only aſſure you, that, upon all occaſions, you ſhall find me very ſincerely,

Reverend Sir,
Your faithful friend,
W. Cant.

N. B. *This is the earlieſt letter in the whole collection: and by the beginning of it, ſeems to be the firſt which the Archbiſhop wrote to Mr.* BEAUVOIR.

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No. II.

A letter from Mr. BEAUVOIR to Archbiſhop WAKE.

Paris, 11 *Dec.* 1717, O. S.

My Lord,

I Had the honour of your Grace's letter of the 28th ultimo but *Sunday* laſt; and therefore could not anſwer it ſooner. A perſon is to be appointed to receive ſubſcriptions for the new edition of St. CHRYSOSTOME, and deliver the copies. Incloſed is an account of the *Theſaurus Anecdotorum*. Dr. DU PIN, with whom I dined laſt *Monday*, and with the Syndic of the *Sorbonne*, and two other doctors, tells me, that what ſwells MORERI's Dictionary are ſeveral editions, and particularly the families of *Great Britain*. He hath the chief hand in this new edition. They talked as if the whole kingdom was to appeal to the future general council, *&c.* They wiſhed for an union with the church of *England*, as the moſt effectual means to unite all the weſtern churches. Dr. DU PIN deſired me to give his duty to your Grace, upon my telling him, that I would ſend you an arreſt of the parliament of *Paris* relating to him, and a ſmall tract of his. I have tranſmitted them to Mr. PREVEREAU, at Mr. Secretary ADDISON's Office.

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A letter from Archbiſhop WAKE to Mr. BEAUVOIR.

Aug. 30, 1718.

I Told you in one of my laſt letters, how little I expected from the preſent pretences of a union with us. Since I received the papers you ſent me, I am more convinced that I was not miſtaken. My taſk is pretty hard, and I ſcarce know how

to

to manage myſelf in this matter. To go any farther than I have done in it, even as a divine only of the church of *England*, may meet with cenſure: and, as Archbiſhop of *Canterbury*, I cannot treat with theſe gentlemen. I do not think my character at all inferior to that of an Archbiſhop of *Paris*: on the contrary, without leſſening the authority and dignity of the church of *England*, I muſt ſay it is in ſome reſpects ſuperior. If the Cardinal were in earneſt for ſuch an union, it would not be below him to treat with me himſelf about it. I ſhould then have a ſufficient ground to conſult with my brethren, and to aſk his Majeſty's leave to correſpond with him concerning it. But to go on any farther with theſe gentlemen, will only expoſe me to the cenſure of doing what, in my ſtation, ought not to be done without the King's knowledge; and it would be very odd for me to have an authoritative permiſſion to treat with thoſe who have no manner of authority to treat with me. However, I ſhall venture at ſome anſwer or other to both their letters and papers; and ſo have done with this affair.

I cannot tell well what to ſay to Dr. Du Pin: If he thinks we are to take their direction what to retain, and what to give up, he is utterly miſtaken. I am a friend to peace, but more to truth. And they may depend upon it, I ſhall always account our church to ſtand upon an equal foot with theirs; and that we are no more to receive laws from them, than we deſire to impoſe any upon them. In ſhort, the church of *England* is free, is orthodox: She has a plenary authority within herſelf, and has no need to recur to any other church to direct her what to retain, or what to do. Nor will we, otherwiſe than in a brotherly way, and in a full equality of right and power, ever conſent to have any treaty with that of

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France. And therefore, if they mean to deal with us, they muſt lay down this for the foundation, that we are to deal with one another upon equal terms. If, conſiſtently with our own eſtabliſhment, we can agree upon a cloſer union with one another, well: If not, we are as much, and upon as good grounds, a free independent church, as they are. And, for myſelf, as Archbiſhop of *Canterbury*, I have more power, larger privileges, and a greater authority, than any of their archbiſhops: From which, by the grace of God, I will not depart, no not for the ſake of a union with them.

You ſee, Sir, what my ſenſe of this matter is; and may perhaps think that I have a little altered my mind, ſince this affair was firſt ſet on foot. As to my deſire of peace and union with all other Chriſtian churches, I am ſtill the ſame: But with the doctor's Commonitorium I ſhall never comply. The matter muſt be put into another method; and whatever they think, they muſt alter ſome of their doctrines, and practices too, or a union with them can never be effected. Of this, as ſoon as I have a little more leiſure, I ſhall write my mind as inoffenſively as I can to them, but yet freely too.

If any thing is to come of this matter, it will be the ſhorteſt method I can take of accompliſhing it, to put them in the right way. If nothing (as I believe nothing will be done in it), 'tis good to leave them under a plain knowledge of what we think of ourſelves and our church: and to let them ſee, that we neither need nor ſeek the union propoſed, but for their ſake as well as our own; or rather neither for theirs nor ours; but in order to the promotion of a Catholic Communion (as far as is poſſible) among all the true churches of Chriſt.

I have

I have now plainly opened my mind to you: you will communicate no more of it than is fitting to the two doctors, but keep it as a teſtimony of my ſincerity in this affair; and that I have no deſign, but what is conſiſtent with the honour and freedom of our *Engliſh* church, and with the ſecurity of that true and ſound doctrine which is taught in it; and from which no conſideration ſhall ever make me depart. I am,

Reverend Sir,

Your affectionate friend

and brother,

W. CANT.

No. IV.

From Archbiſhop WAKE to Mr. BEAUVOIR.

Oct. 8, 1718.

WHATEVER be the conſequence of our correſponding with the *Sorbonne* doctors about matters of religion, the preſent ſituation of our affairs plainly ſeems to make it neceſſary for us ſo to do. Under this apprehenſion I have written, though with great difficulty, two letters to your two doctors, which I have ſent to the ſecretary's office, to go, with the next pacquet, to my Lord STAIR. I beg you to enquire after them: they make up together a pretty thick pacquet, directed to you. In that to Dr. DU PIN, I have, in anſwer to two of his MSS. deſcribed the method of making biſhops in our church. I believe he will be equally both pleaſed and ſurpriſed with it. I wiſh you could ſhew him the form of conſecration, as it ſtands in the end of your large common prayer-books. The reſt of my letters, both to him and Dr. PIERS, is a venture which I

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know not how they will take, to convince them of the neceſſity of embracing the preſent opportunity of breaking off from the Pope, and going one ſtep farther than they have yet done in their opinion of his authority; ſo as to leave him only a primacy of place and honour; and that merely by eccleſiaſtical authority, as he was once biſhop of the Imperial City. I hope they both ſhew you my letters: they are this time very long, and upon a nice point. I ſhall be very glad if you can any way learn how they take the freedom I have uſed, and what they really think of it. I cannot ſo much truſt to their anſwers, in which they have more room to conceal their thoughts, and ſeldom want to overwhelm me with more compliments than I deſire, or am well able to bear.

Pray do all you can to ſearch out their real ſenſe of, and motions at, the receipt of theſe two letters; I ſhall thereby be able the better to judge how far I may venture hereafter to offer any thing to them upon the other points in difference between us. Though, after all, I ſtill think, if ever a reformation be made, it is the ſtate that muſt govern the church in it. But this between ourſelves.

No. V.

A letter from Archbiſhop WAKE to Dr. DU PIN dated *October* 1ſt, 1718.

Spectatiſſimo Viro, eruditorum ſuæ gentis, ſi non et ſui ſæculi principi; D^no L. Ell. du Pin Doctori Pariſienſi.

Gul. prov. div. Cant. Archi. in omnibus ευφρονεῖν *καὶ* ευπροάτλειν.

DIU eſt, ampliſſime Domine, ex quo debitor tibi factus ſum ob plures tractatus MSS. quos tuo beneficio a dilecto mihi in Chriſto D. Beauvoir accepi. Perlegi diligenter omnes, nec ſine fructu: plurima

plurima quippe ab iis cognitu digniſſima, vel primum didici, vel clariùs intellexi: beatamque his difficillimis temporibus cenſeo Eccleſiam Gallicanam, quæ talem ſibi in promptu habeat doctorem, in dubiis Conſiliarium, in juribus ſuis tuendis advocatum; qui et poſſit et audeat, non modo contra ſuos vel erroneos vel perfidos ſymmyſtas dignitatem ejus tueri, ſed et ipſi ſummo Pontifici (ut olim B. Apoſtolus Paulus Petro) in faciem reſiſtere, quia reprehenſibilis eſt. Atque utinam hæc quæ jam Romæ aguntur, tandem aliquando omnibus vobis animum darent ad jura veſtra penitùs aſſerenda! Ut deinceps non ex pragmaticis (ut olim) ſanctionibus; non (ut hoc ferè tempore) ex concordatis; non ex præjudicatis hominum opinionibus res veſtras agatis; ſed eâ authoritate quâ decet Eccleſiam tam illuſtris ac præpotentis imperii; quæ nullo jure, vel divino, vel humano, alteri olim aut Eccleſiæ aut Homini ſubjicitur; ſed ipſa jus habet intra ſe ſua negotia terminandi; et in omnibus ſub Rege ſuo Chriſtianiſſimo, populum ſuum commiſſum propriis ſuis legibus et ſanctionibus gubernandi.

Expergiſcimini itaque, viri eruditi; et quod ratio poſtulat, nec refragatur religio, ſtrenuè agite. Hoc bonorum ſubditorum erga Regem ſuum officium, Chriſtianorum erga Epiſcopos ſuos, heu! nimiùm extraneorum tyrannide oppreſſos, pietas exigit, flagitat, requirit. Excutite tandem jugum iſtud, quod nec patres veſtri, nec vos ferre potuiſtis. Hic ad Reformationem non prætenſam, ſed veram, ſed juſtam, ſed neceſſariam Eccleſiæ noſtræ primus fuit gradus. Quæ Cæſaris erant, Cæſari reddidimus; quæ Dei, Deo. Coronæ Imperialia Regni noſtri ſuum ſuprematum, Epiſcopatui ſuam ἀξίαν, Eccleſiæ ſuam libertatem reſtituit, vel eo ſolùm nomine ſemper cum honore memorandus, Rex Henricus VIII. Hæc omnia ſub pedibus conculcaverat idem ille tunc nobis,

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qui jam vobis inimicus. Sæpiùs authoritas Papalis intra certos fines legibus noſtris antea fuerat coërcita; et iis quidem legibus, quas ſiquis hodie inſpiceret, impoſſibile ei videretur eas potuiſſe aliquâ vel vi vel aſtutiâ, perrumpere. Sed idem nobis accidit quod illis, qui Dæmoniacum vinculis ligare voluere. Omnia frûſtrà tentata: nihil perfecere inania legum repagula, contra neſcio quos prætextus poteſtatis divinæ nullis humanis conſtitutionibus ſubditæ. Tandem defatigato regno dura neceſſitas ſua jura tuendi oculos omnium aperuit. Proponitur quæſtio Epiſcopis ac Clero in utriuſque provinciæ ſynodo congregatis, an Epiſcopus Romanus in Sacris Scripturis habeat aliquam majorem juriſdictionem in regno Angliæ quâm quivis alius externus Epiſcopus? In partem ſanam, juſtam, veram utriuſque concilii ſuffragia concurrêre. Quod Epiſcopi cum ſuo Clero ſtatuerant, etiam Regni Academiæ calculo ſuo approbârunt, Rex cum Parliamento ſancivit: adeòque tandem, quod unicè fieri poterat, ſublata penitùs poteſtas, quam nullæ leges, nulla jura, vel Civilia vel Eccleſiaſtica, intra debitos fines unquam poterant continere. En nobis promptum ac paratum exemplum; quod ſequi vobis glorioſum, nec minus poſteris veſtris utile fuerit! Quo ſolo pacem, abſque veritatis diſpendio, tueri valeatis; ac irridere bruta de Vaticano fulmina; quæ jamdudum oſtenditis vobis non ultra terrori eſſe, utpote a Sacris Scripturis edoctis, quod *maledictio abſque cauſâ prolata non ſuperveniet.* Prov. xxvi. 2.

State ergo in libertate quâ Chriſtus vos donaverit: Fruſtra ad Concilium generale nunquam convocandum res veſtras refertis. Fruſtra Decretorum vim ſuſpendere curatis, quæ ab initio injuſta, erronea, ac abſurda, ac plane nulla erant. Non talibus ſubſidiis vobis opus eſt. Regiâ permiſſione, Authoritate ſuâ a Chriſto commiſſiâ,

Archiepiſcopi

Archiepiſcopi et Epiſcopi veſtri in concilium nationale coëant: Academiarum, Cleri ac præcipuè utrorumque principis Theologicæ Facultatis Pariſienſis conſilium atque auxilium ſibi aſſumant; ſic muniti quod æquum et juſtum fuerit decernant: quod decreverint etiam civili anthoritate firmandum curent: nec patiantur factioſos homines aliò res veſtras vocare, aut ad judicem appellare qui nullam in vos authoritatem expoſcere debeat, aut ſi expoſcat, meritò a vobis recuſari et poterit et debuerit.

Ignoſcas, vir πολυμαθέστατε, indignationi dicam an amori meo, ſi forte aliquanto ultrà modum commoveri videar ab iis quæ vobis his proximis annis acciderint. Veritatem Chriſti omni quâ poſſum animi devotione colo. Hanc vos tuemini: pro hâc cenſuras Pontificias ſubiiſtis, et porrò ferre parati eſtis.

Ille, qui ſe pro ſummo ac ferè unico Chriſti vicario venditat, veritatem ejus ſub pedibus proterit, conculcat. Juſtitiam veneror: Ac proinde vos injuſtè, ac planè tyrannicè, ſi non oppreſſos, at impetitos, at comminatos; at ideo non ſolùm non penitùs obrutos, ſubverſos, proſtratos, quia Deus furori ejus obicem poſuit, nec permiſerit vos in ipſius manus incidere; non poſſum non vindicare, et contra violentum oppreſſorem, meum qualecunque ſuffragium ferre.

Jura ac libertates, inclyti regni, celeberrimæ eccleſiæ, præſtantiſſimi Cleri cum honore intueor. Hæc Papa reprobat, contemnit: Et dum ſic alios tractat, merito ſe aliis caſtigandum, certè intra juſtos fines coërcendum, exhibet. Siquid ei poteſtatis ſupra alios Epiſcopos Chriſtus commiſerit, proferantur tabulæ; jus evincatur; cedere non recuſamus.

Siquam prærogativam Eccleſia Concilia ſedis Imperialis Epiſcopo conceſſerint (etſi cadente Imperio, etiam eâ prærogativâ excidiſſe merito poſſit

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poſſit cenſeri); tamen quod ad me attinet, ſervatis ſemper regnorum juribus, eccleſiarum libertatibus, epiſcoporum dignitate, modo in cæteris conveniatur, per me licet, ſuo fruatur, qualicunque primatu: non ego illi locum primum; non inanem honoris titulum invideo. At in alias eccleſias dominari; Epiſcopatum, cujus partem Chriſtus unicuique Epiſcopo in ſolidum reliquit, tantum non in ſolidum ſibi ſoli vindicare; ſiquis ejus injuſtæ Tyrannidi ſeſe oppoſuerit, cœlum ac terram in illius perniciem commovere: Hæc nec nos unquam ferre potuimus, nec vos debetis. In hoc pacis fundamento ſi inter nos ſemel conveniatur, in cæteris aut idem ſentiemus omnes, aut facilè alii aliis, diſſentiendi libertatem abſque pacis jacturâ concedemus.

Sed abripit calamum meum neſcio quis Ἐνθεσιασμὸς dum de veſtris injuriis nimium ſum ſollicitus, et forte liberius quàm par eſſet, de his rebus ad te ſcripſiſſe videbor.

Ego verò uti ea omnia, quæ tu in tuo Commonitorio exaraveris, etiam illa in quibus ab invicem diſſentimus, grato animo accipio; ita ut apertè, ut candidè, et abſque omni fuco porrò ad me ſcribere pergas, eâque παῤῥησία quâ amicum cum amico agere deceat, imprimis a te peto; eo te mihi amiciorem fore exiſtimans, quo ſimplicius, quo planius, quicquid cenſeris, liberè dixeris.

Nec de Commonitorio tuo amplius aliquid hoc tempore reponam: in quo cum plurima placeant, tum id imprimis, quod etiam tuo judicio, non adeo longe ab invicem diſtemus, quin ſi de fraternâ unione ineundâ publicâ aliquando authoritate deliberari contigerit, via facile inveniri poterit ad pacem inter nos ſtabiliendam, ſalvâ utrinque Eccleſiæ Catholicæ fide ac veritate.

Quod ad alteros tuos tractatus de Conſtitutione Epiſcoporum in Eccleſiis vacantibus, ſiquidem Papa legitimè requiſitus, facultatis ſuas perſonis a Rege nominatis obſtinate pernegaverit; in iis ſane reperio quod

quod non tuâ eruditione et judicio ſit. Quare ne prorſus ἀσυμξολῳ diſcedam, ordinem tibi breviter delineabo conſtituendi Epiſcopos in hâc Reformatâ noſtrâ Eccleſiâ.

Tu judicabis, an aliquid magis canonicè vel excogitari vel ſtatui potuerit.

No. VI.

A letter from Archbiſhop WAKE to Dr. P. PIERS GIRARDIN, written in *October* 1718.

Præſtantiſſimo Viro, Conſummatiſſimo Theologo, D^no Patricio Piers de Girardin, ſacræ facultatis Pariſienſis Theologiæ Doctori,

Gul. prov. div. Cant. Arch^s. Gratiam, Pacem, ac Salutem in Domino.

POST prolixiores epiſtolas eruditiſſimo confratri tuo, D^no D^ri Du Pin hoc ipſo tempore exaratas; quaſque ego paulo minùs tuas, quàm illius exiſtimari velim, facilius a te veniam impetrabo, vir ſpectatiſſime, ſi aliquanto brevius ad te reſcribam; et in illis quidem animi mei vel amori vel indignationi liberè indulſi: eâque ſimplicitate, quâ decet Chriſtianum et maxime Epiſcopum, quid vobis, meâ ſaltem ſententiâ, factu opus ſit, apertè expoſui. Siquid vel tuo vel illius judicio, aſperius quàm par eſſet a me exciderit, cum veſtri cauſâ adeo commotus fuerim, facile id homini tam benevolè erga vos animato, uti ſpero, condonabitis: unaque reminiſcemini, nullam unquam vobis ſtabilem inter vos pacem, aut Catholicam cum aliis unionem, haberi poſſe, dum aliquid ultrà merum honoris primatum ac πρωτεδρίαν Pontifici Romano tribuitis. Hoc nos per aliquot ſæcula experti ſumus; vos jam ſentire debetis, qui, neſcio quo inſano ipſius beneficio, adeo commodam occaſionem nacti eſtis, non tam ab illius

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illius decretis appellandi, quàm ab ipſius dominio ac poteſtate vos penitùs ſubducendi. Ipſe vos pro Schiſmaticis habet; qualem vos eum cenſere debetis. Ipſe a veſtrâ communione ſe ſuoſque ſeparandos publicè denunciat. Quid vobis in hoc caſu faciendum? Liceat mihi veteris illius Cæſareæ Epiſcopi Firmiliani verbis reſpondere; ſic olim Stephanum Papam acriter quidem, ſed non ideo minus juſte, caſtigavit: *Vide quâ imperitiâ reprehendere audeas eos qui contra mendacium pro veritate nituntur.—Peccatum verò quàm magnum tibi exaggerâſti, quando te a tot gregibus ſcidiſti: excidiſti enim te ipſum, noli te fallere: Siquidem ille eſt vere Schiſmaticus qui ſe a communione eccleſiaſtica unitatis apoſtatam fecerit. Dum enim putas omnes a te abſtineri poſſe, ſolum te ab omnibus abſtinuiſti.* Cypr. Op. Epiſt. 75.

Agite ergo, viri eruditi, et quo vos divina providentia vocat, libentèr ſequimini. Clemens Papa vos abdicavit; a ſuâ et ſuorum communione repulit, rejecit. Vos illius authoritati renuntiate. Cathedræ Petri, quæ in omnibus Catholicis Eccleſiis conſervatur, adherete: Etiam noſtram ne refugiatis communionem; quibuſcum ſi non in omnibus omninò doctrinæ Chriſtianæ capitibus conveniatis, at in præcipuis, at in fundamentalibus, at in omnibus articulis fidei ad ſalutem neceſſariis planè conſentitis; etiam in cæteris, uti feramus, brevi conſenſuri. Nobis certè eo minus vos vel Hæreticos vel Schiſmaticos fore confidite, quod à Papâ ejecti pro Hæreticis et Schiſmaticis Romæ æſtimemini. Sed contrahenda vela, nec indulgendum huic meo pro vobis zelo; etſi ſit ſecundùm ſcientiam. Prudentibus loquor; vos ipſi, quod dico, judicate.

Ad literas tuas, præſtantiſſime Domine, redeo: in quibus uti tuum de mediocritate meâ judicium, magis ex affectu erga me tuo, quàm ſecundùm merita mea prolatum, gratantèr accipio, ita in eo te nunquam falli patiar, quod me pacis Eccleſi-

aſticæ

aſticæ amantiſſimum credas; omniaque illi conſequendæ danda putem, præter veritatem. Quantum ad illam promovendam tu jamjàm contuleris, ex ſex illis propoſitionibus quas tuis inſeruiſti literis, gratus agnoſco: ac niſi ambitiosè magis quàm hominem privatum deceat, me facturum exiſtimarem, etiam eruditiſſimis illis confratribus tuis Doctoribus Sorbonicis, quibus priores meas literas communicâſti, eaſdem per te gratias referrem. Sanè Facultas veſtra Pariſienſis, uti maximum in his rebus pondus meritò habere debeat, ſive numerum, ſive dignitatem, ſive denique eruditionem ſuorum membrorum ſpectemus; ita a vobis exordium ſumere debebit unio illa inter nos tantoperè deſiderata, ſiquidem eam aliquando iniri voluerit Deus.

Interim gratulor vobis poſt illuſtriſſimum Card. Noaillium, alterum illum Eccleſiæ Gallicanæ, fidei Catholicæ Columnam et Ornamentum, procuratorem regium, D. D. De Joly de Fleury. Quem virum ego non jam primum ex tuis literis debito proſequi honore didici, verùm etiam ob ea quæ veſtri causâ his proximis annis publicè egerit, anteà ſuſpicere, et penè venerari, conſueveram. Sub his ducibus, quid non ſperandum in publicum veſtrum ac Catholicæ Eccleſiæ commodum? Intonet de Vaticano Pontifex Rom. fremant inter vos ipſos conjurata turba, Romanæ curiæ ſervi magis quàm ſuæ Galliæ fideles ſubditi. His præſidiis ab eorum injuriis tuti, vanas eorum iras contemnere valeatis.

Ego vero, uti omnia vobis publicè fauſta ac felicia precor, ita tibi, ſpectatiſſime vir, me ſemper addictiſſimum forè promitto. De quo quicquid aliàs ſenſeris, id ſaltem ut de me credas jure poſtulo; me ſincerè veritatem Chriſti et amare et quærere; et, niſi omninò me fallat animus, etiam aſſecutum eſſe. Nulli Chriſtiano inimicus antehac aut fui aut deinceps ſum futurus: ſic de erroribus

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toribus eorum, qui a me diſſident, judico, ut ſemper errantes Deo judicandos relinquam. Homo ſum, errare poſſum; ſic verò animatus audactèr dicam, Hæreticus eſſe nolo. Te verò, ſiquidem id permittas, fratrem; ſin id minus placeat, ſaltem id indulgebis, ut me verè et ex animo profitear, excellentiſſime Domine, tui amantiſſimum,

W. C.

No. VII.

Extract of a letter from Archbiſhop WAKE to Mr. BEAUVOIR.

Nov. 6, O. S. 1718.

YOUR laſt letter gives me ſome trouble, but more curioſity. I little thought, when I wrote to your two doctors, that my letters ſhould have been read, much leſs copies of them given, to any ſuch great perſons as you mention. I write in haſte, as you know, and truſt no amanuenſis to copy for me, becauſe I will not be liable to be betrayed. And upon a review of my foul and only copy of them, ſince I had your account from *Paris*, I find ſome things might have been more accurately expreſſed, had I took more time to correct my ſtyle. But I wiſh that be the worſt exception againſt them: I fear the freedom I took in exhorting them to do ſomewhat in earneſt, upon ſo fair a provocation, with regard to the papal authority, though excuſed as well as I could, will hardly go down ſo effectually as I could wiſh with them. This raiſes my curioſity, to know truly and expreſsly how that part of my letters operated on both your doctors; which, by a wary obſervation, you may in good meaſure gather from their diſcourſe. I cannot tell whether they ſhewed my letters to you; if they did, I am ſure you will

will think I did not mince the matter with them in that particular.

Of your two doctors, Dr. PIERS ſeems the more polite: he writes elegantly both for ſtyle and matter; and has the free air, even as to the buſineſs of a union. Yet I do not deſpair of Dr. DU PIN, whom, thirty years ago, in his collection of tracts relating to church-diſcipline, I did not think far from the kingdom of God.

No. VIII.

Extract of a letter from Archbiſhop WAKE to Mr. BEAUVOIR.

[*Nov.* 18, 1718.

AT preſent, my more particular curioſity leads me to know the ſentiments of the leading men in *France* with regard to the court of *Rome*; from which, if we could once divide the *Gallican* church, a reformation in other matters would follow of courſe. The ſcheme that ſeems to me moſt likely to prevail, is, to agree in the independence (as to all matters of authority) of every national church on any others; and in their right to determine all matters that ariſe within themſelves; and for points of doctrine to agree, as far as poſſible, in all articles of any moment (as in effect we either already do, or eaſily may): and for other matters, to allow a difference, 'till God ſhall bring us to a union in thoſe alſo.—One only thing ſhould be provided for, to purge out of the public offices of the church ſuch things as hinder a perfect communion in the ſervice of the church, that ſo whenever any come from us to them, or from them to us, we may all join together in prayers and the holy ſacraments with each other. In our liturgy, there is nothing but what they allow of, ſave

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ſave the ſingle rubric relating to the Euchariſt; in theirs nothing but what they agree may be laid aſide, and yet the public offices be never the worſe, or more imperfect for want of it. Such a ſcheme as this, I take to be a more proper ground of peace, at the beginning, than to go to more particulars; if in ſuch a foundation we could once agree, the reſt would more eaſily be built upon it. If you find occaſion, and that it may be of uſe, you may extract this object, and offer it to their conſideration, as what you take to be my ſenſe in the beginning of a treaty. Not that I think we ſhall ſtop here, but that, being thus far agreed, we ſhall the more eaſily go into a greater perfection hereafter. I deſire you to obſerve, as much as you can, when it is I may the moſt properly write to the doctors. I took the ſubject of the Pope's authority in my laſt, as ariſing naturally from the preſent ſtate of their affairs, and as the firſt thing to be ſettled in order to a union. How my freedom in that reſpect has been received, I deſire you freely to communicate.

No. IX.

Extract of a letter from Archbiſhop WAKE to Mr. BEAUVOIR.

Dec. 2, O. S. 1718.

I AM glad the two doctors ſeem to receive my laſt letters ſo well. The truth is, that while they manage as they do with the court of *Rome*, nothing will be done to any purpoſe. And all ends in trifling at the laſt. We honeſtly deny the Pope all authority over us: they pretend, in words, to allow him ſo much as is conſiſtent with what they call their *Gallican* privileges; but let him never ſo little uſe it contrary to their good liking, they proteſt againſt it, appeal to a general council;

council, and then mind him as little as we can do. In earneſt, I think we treat his holineſs not only with more ſincerity, but more reſpect than they: for to own a power, and yet keep a reſerve to obey that power only ſo far, and in ſuch caſes as we make ourſelves judges of, is a greater affront than honeſtly to confeſs that we deny the power, and, for that reaſon, refuſe to obey it. But my deſign was partly to bring them to this, and partly to ſee how they would bear, at leaſt the propoſal, of totally breaking off from the court and biſhop of *Rome*.

What you can obſerve, or diſcover, more, of their inclinations in this particular, will be of good uſe: eſpecially if it could be found out what the court would do, and how far that may be likely to countenance the clergy in ſuch a ſeparation. In the mean time, it cannot be amiſs to cultivate a friendſhip with the leading men of that ſide, who may in time be made uſe of to the good work of reforming in earneſt the *Gallican* church. I am a little unhappy that I have none here I yet dare truſt with what I do; though I am ſatisfied moſt of our high-church biſhops and clergy would readily come into ſuch a deſign. But theſe are not men either to be confided in, or made uſe of, by Your aſſured friend,

W. CANT.

P. S. Did Cardinal De NOAILLES know what authority the Archbiſhop of CANTERBURY has got by the Reformation, and how much a greater man he is now than when he was the Pope's Legatus Natus, it might encourage him to follow ſo good a pattern, and be aſſured (in that caſe) he would loſe nothing by ſending back his Cardinal's cap to *Rome*. I doubt your doctors know little of theſe matters.

No. X.

Extract of a letter from Archbiſhop WAKE to Mr. BEAUVOIR.

Jan. 23, O. S. 1718.

WHEN you ſee my letter (for I conclude the doctor will ſhew it you), you may do well to bring on the diſcourſe of our epiſcopal rights and privileges in *England*; and particularly of the prerogatives of the Archbiſhop of CANTERBURY, which I believe are greater than thoſe of the Archbiſhop of RHEIMS, or of all the Archbiſhops in *France*. This may raiſe in them a curioſity to know more of this matter, which, if they deſire, I will take the firſt little leiſure I have to give them a more particular account of it. We muſt deal with men in their own way, if we mean to do any good with them. They have been uſed to a pompous miniſtry, and, like the Jews heretofore, would deſpiſe the Meſſiah himſelf, if he ſhould come in a poor and low eſtate to them. And therefore, though for myſelf, I account all temporal grandeur as nothing; nay I am afraid it has rather hurt the church of CHRIST, and the true ſpirit of piety and religion, than done any real ſervice to either; yet it may be a means of diſpoſing theſe gentlemen to a more favourable thought of, and inclination towards, a reformation; to convince them that they return to the truth of Chriſtianity, and leave the corruptions of *Rome*, without loſing any honour, any power, that a ſervant of CHRIST would deſire to be troubled withal. Had the firſt reformers in *France* yielded to this ſcheme, as we in *England* ſhewed them an example, the whole *Gallican* church had come in to them, and been at this day as we are now: we muſt therefore hit off the blot which they made; and ſatisfy their ambition ſo far as to ſhew them, that

that they may reform, without giving up either their authority or revenues; and be ſtill as great, but much better biſhops, under our circumſtances, than under their own.

As to the Pope's authority, I take the difference to be only this; that we may all agree (without troubling ourſelves with the reaſon) to allow him a primacy of order in the epiſcopal college; they would have it thought neceſſary to hold communion with him, and allow him a little canonical authority over them, as long as he will leave them to preſcribe the bounds of it: We fairly ſay we know of no authority he has in our realm; but for actual ſubmiſſion to him, they as little mind it as we do.

At preſent he has put them out of his communion; we have withdrawn ourſelves from his; both are out of communion with him, and I think it is not material on which ſide the breach lies.

No. XI.

A letter from Archbiſhop WAKE to Mr. BEAUVOIR.

Feb. 5, 1718-19, O. S.

I DO not doubt but that mine of the 18th of *January*, with the two incloſed for my Lord STAIR and Dr. DU PIN, are before this come ſafe to you. I ſhould not be ſorry if, upon this late tranſaction between the doctor and miniſtry, you have kept it in your hands, and not delivered it to him. I had juſt begun a letter to Dr. PIERS, but have thrown aſide what I writ of it, ſince I received your laſt; and muſt beg the favour of you to make my excuſe to him, with the tenders of my hearty ſervice, till I ſee a little more what the meaning of this preſent inquiſition is. I am not ſo unacquainted with the fineſſes of courts, as

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not to apprehend, that what is now done, may be as well in favour of the doctor's attempt as againſt it. If the Procureur General be indeed well affected to it, he might take this method, not only to his own ſecurity, but to bring the affair under a deliberation, and give a handle to thoſe whom it chiefly concerns, to diſcover their ſentiments of it. But the matter may be alſo put to another uſe, and nobody can anſwer that it ſhall not be ſo: and till I ſee what is the meaning of this ſudden turn, I ſhall write no more letters for the *French* miniſtry to examine, but content myſelf to have done enough already to men who cannot keep their own counſel, and live in a country where even the private correſpondence of learned men with one another muſt be brought to a public enquiry, and be made the ſubject of a ſtate-inquiſition. I am not aware that in any of my letters there is one line that can give a juſt offence to the court. I have always took it for granted, that no ſtep ſhould be taken towards a union, but with the knowledge and approbation, and even by the authority, of civil powers; and indeed, if I am in the right, that nothing can be done to any purpoſe in this caſe but by throwing off the Pope's authority, as the firſt ſtep to be made in order to it, it is impoſſible for any ſuch attempt to be made by any power leſs than the king's. All therefore that has paſſed hitherto, ſtands clear of any juſt exception as to the civil magiſtrate; it is only a conſultation, in order to find out a way how a union might be made, if a fit occaſion ſhould hereafter be offered for the doing of it. Yet ſtill I do not like to have my letters expoſed in ſuch a manner, though ſatisfied there is nothing to be excepted againſt in them, and I think I ſhall be kind to the doctors themſelves, to ſuſpend, at leaſt for a while, my farther troubling of them. I hope you will endeavour, by ſome or other of your

your friends, to find out the meaning of this motion; from whom it came; how far it has gone; what was the occaſion of it; and what is like to be the conſequence of it; what the Abbé Du Bois ſays of my letters, and how they are received by him and the other miniſters. I ſhall ſoon diſcover whether any notice has been taken of it to our miniſtry; and I ſhould think if the Abbé ſpoke to your Lord about it, he would acquaint you with it.

No. XII.

Extract of a letter from Archbiſhop WAKE to Mr. BEAUVOIR.

Feb. 24, 1718.

I DO not at all wonder that the Cardinals ROHAN and BISSI ſhould do all they can to blacken the good Cardinal de NOAILLES, and in him the party of the Anti-Conſtitutioniſts, but eſpecially the *Sorbonne*, their moſt weighty and learned adverſaries: and I am ſenſible that ſuch a complaint is not only the moſt proper to do this, but to put the court itſelf under ſome difficulties, which way ſoever it acts upon it. But I am ſtill the more curious to learn, if it were poſſible, not only the proceedings of the miniſtry above board hereupon, but their private thoughts and opinions about it. I am under no concern upon my own account, farther than that I would be unwilling to have my letters ſcanned by ſo many great men, which will ſcarcely bear the judgment of my very friends. You muſt do me the favour to get out of your doctors what will be moſt obliging to them, whether to continue to write to them, or to be ſilent for a while, till we ſee what will be the effect of this enquiry. In the mean time, it grows every day plainer what I ſaid from the beginning, that no reformation can be made but by the au-

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thority, and with the concurrence, of the court; and that all we divines have to do, is to uſe our intereſt to gain them to it, and to have a plan ready to offer to them, if they ſhould be prevailed upon to come to it.

I am at preſent engaged in two or three other tranſactions of moment to the foreign Proteſtants, which take up abundance of my time; God knows what will be the effect of it. Nevertheleſs, if I can any way help to promote this, though I am at preſent without any help, alone, in this project, I ſhall do my utmoſt, both to keep up my poor little intereſt with the two doctors and their friends, and to concert proper methods with them about it. The ſureſt way will be, to begin as well, and to go as far as we can, in ſettling a friendly correſpondence one with another: to agree to own each other as true brethren, and members of the Catholic Chriſtian church: to agree to communicate in every thing we can with one another (which, on their ſide, is very eaſy, there being nothing in our offices, in any degree, contrary to their own principles); and would they purge out of theirs what is contrary to ours, we might join in the public ſervice with them, and yet leave one another in the free liberty of believing Tranſubſtantiation or not, ſo long as we did not require any thing to be done by either in purſuance of that opinion. The Lutherans do this very thing; many of them communicate not only in prayers, but the communion with us; and we never enquire whether they believe Conſubſtantiation, or even pay any worſhip to CHRIST as preſent with the elements, ſo long as their outward actions are the ſame with our own, and they give no offence to any with their opinions.

P. S. Since this laſt accident, and the public noiſe of an union at *Paris*, I have ſpoken ſome-

thing more of it to my friends here, who, I begin to hope, will fall in with it. I own a correſpondence, but ſay not a tittle how far, or in what way, I have proceeded, more than that letters have paſſed, which can no longer be a ſecret. I have never ſhewn one of my own or the doctor's to any body.

No. XIII.

Extract of a letter from Archbiſhop WAKE to Mr. BEAUVOIR.

March 16, S. V. 1718.

I Thank you for your account of what paſſed between Monſ. HOP and you relating to the project of an union: I doubt that gentleman will not be pleaſed with it; becauſe, indeed, the *Gallican* church will never unite with any church that has not an orderly Epiſcopacy in it. I am very ſorry my poor letters are made ſo public. The next thing will be, that either the imprudence of our friends, or the malice of our enemies, will print them; and then I ſhall have cenſures enough for them, perhaps ſome reflections printed upon them, or anſwers made to them; but this ſhall not engage me in any defence of them, or in taking any farther notice of them. I beg you to keep thoſe I have written to yourſelf from all view; for I have no copies of them, and I wrote them as I do my other ordinary letters, without any great thought or conſideration, more than what my ſubject (as I was writing) led me in that inſtant to. This is the liberty to be taken with a friend, where one is ſure what he writes ſhall go no farther; but, for the ſame reaſon, will require the ſtricteſt ſuppreſſion from any other view. I cannot yet gueſs what this turn means, nor how it will end: I wiſh your doctors could give you ſome farther light into it.

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P. S. I intreat you never to forget me to the two good doctors, whom I love and honour: keep up the little intereſt I have with them. As ſoon as ever the preſent turn is over, I will write to Dr. GIRARDIN. I hope my letters will not always be carried as criminals before the Secretary of State, though I am perſuaded he bears no ill-will to me.

No. XIV.

Extract of a letter from Archbiſhop WAKE to Mr. BEAUVOIR.

April 29, 1718.

I AM much concerned to hear that Dr. DU PIN decays ſo faſt: I feared, by his laſt letter, that he was ſinking a-pace. Pray, is there any good print of him taken theſe laſt years? for I have one that was made when he was a young man. I am ſorry Dr. PIERS grows faint-hearted: I never thought any thing could be done as to a reformation in *France*, without the authority of the court; but I was in hopes the regent and others might have found their account in ſuch an attempt; and then the good diſpoſition of the biſhops, clergy, and *Sorbonne*, with the parliament of *Paris*, would have given a great deal of ſpirit and expedition to it. I have done what was proper for me in that matter: I can now go no farther, till the Abbot DU BOIS is better diſpoſed; yet I ſhall ſtill be pleaſed to keep up a little eſteem between thoſe gentlemen, which will do *us* ſome good, if it does not do *them* any ſervice. I am apt to think, the good old man (DU PIN) does not think us far from the kingdom of heaven. I have with this ſent a letter of friendſhip to Dr. PIERS, which you will be ſo kind as to ſend him, with my kind reſpects.

No. XV.

No. XV.

Extract from a letter of Archbiſhop WAKE to Dr. DU PIN, dated *Lambeth, May* 1, 1719.

N. B. DU PIN *was dead before it arrived at* Paris.

SPERAVERAM equidem tuâ auctoritate, conſtantiâ, eruditione, pietate, moderatione, quæ omnia adeò in te perfecta eſſe noſcuntur, ut vix in aliis ſingula, præclari aliquid ad Dei gloriam. Eccleſiæque Gallicanæ utilitatem perfici potuiſſe. Crediderim adveniſſe tempus, in quo excuſſo Romanæ tyrannidis jugo, unà nobiſcum in eandem communionem coaleſceretis. In dogmatibus, proùt a te candite proponuntur, non admodùm diſſentimus: in regimine Eccleſiaſtico minus: in fundamentalibus, ſive doctrinam ſive diſciplinam ſpectemus, vix omninò. Quàm facilis erat ab his initiis ad concordiam progreſſus, modò animos haberemus ad pacem compoſitos! Sed hoc principibus ſeculi non arridet, unionis inimicis etiam plurimum diſplicet: neque nobis fortè dabit Deus eſſe tam felicibus, ut ad hujuſmodi unionem noſtram qualemcunque opera conferamus. Relinquamus hoc illi, in cujus manu ſunt rerum omnium tempora et occaſiones. Sufficiat voluiſſe aliquid in tam inſigni opere, fortè & ſemina in terram projeciſſe, quæ fructum tandem multiplicem proferant. Interim, quod nemo nobis denegare poſſit, nos invicem ut fratres, ut ejuſdem myſtici corporis membra, amplectamur.

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No. XVI.

Extract of a letter from Archbiſhop WAKE to Mr. BEAUVOIR.

Feb. 9, S. V. 1719-20.

I Heartily wiſh there were either ſpirit or inclination enough in the *Sorbonne* to go on with our friend the Abbé's project; but the fire decays, men's inclinations cool: the court will do nothing, and you are very ſenſible that without the court nothing can be done in any ſuch affair. Nevertheleſs, their good opinion of the church of *England* ſhould be kept up as much as poſſible; we ſhould encourage them all we can to account of us as of brethren, who have only thrown off, what they are weary of, the tyranny of the court of *Rome*, without any change in any fundamental article, either of the doctrine or government of the Catholic church. And upon this ground I ſhall be ready to continue a brotherly correſpondence with any of their great men, provided it be done with ſuch caution as may not expoſe my letters to be made priſoners to a Secretary of State, a thing which can never become my character, and may carry an ill aſpect, even in our own court, till the thing be rightly underſtood.

No. XVII.

Extract of a letter from the Archbiſhop to Mr. BEAUVOIR.

March 31, 1720.

I Thank you for your account of the preſent ſtate of the *French* church. It is a very odd one indeed; but will ſettle into an agreement at laſt: when once the appellants begin to break, the court will drive all the obſtinate (as they will call them; I ſhould name them, the honeſt men, of courage and conſtancy) to a compliance.

No. XVIII.

No. XVIII.

Extract of a letter from the Archbiſhop to Mr. BEAUVOIR.

April 19, O. S. 1720.

I Perceive, by ſome late letters from him [PIERS GIRARDIN], that he begins to deſpair of the buſineſs of the conſtitution. He has reaſon: the Cardinal DE NOAILLES is enſnared, and has gone too far to retire. The new archbiſhop of *Cambray* will be a Cardinal, and this affair of the conſtitution muſt procure the Calot for him. The regent himſelf is afraid of the *Spaniſh* party, and the Jeſuits; and he will gain, or at leaſt appeaſe them. For all theſe reaſons, the doctrine of the church, and the *Gallican* liberties, muſt be abandoned; and on the ſlight pretence of a comm^t^. of no eſteem with the oppoſite party, an accommodation will certainly be made; and thoſe who will not voluntarily go, ſhall be driven into it. If our poor friend be one of thoſe who muſt hereby ſuffer, why may he not conſider of a retreat hither? and ſince he cannot yet bring on an union with the two churches, unite himſelf with ours, from which I am ſure his principles, and I believe his inclinations, are not greatly diſtant? But this muſt be managed very tenderly, and rather by a kind of rallying, than a direct propoſal of it. If he inclines to it, he will eaſily underſtand your meaning; if not, 'tis beſt not to go on far with him in a matter in which you will have no good ſucceſs.

No. XIX.

No. XIX.

Extract of a letter from Archbiſhop WAKE to Mr. LE CLERC.

April, 1719.

NOVUM Teſtamentum Gallicum, notis tuis felicitèr ornatum, totum, nec ſine fructu, perlegi. Præfatione tuâ eidem præfixâ mirificè affectus ſum; legi, relegi, quin et ſæpiùs deinceps repetam. Ita me in ipſo præſertìm ejus initio commovit, ut veræ pietatis in eâ relucentem ſpiritum nunquam ſatis laudare poſſim, vel animo meo ſatis altè imprimere.

Et quamvis in annotationibus tuis quædam liberiùs dicta occurrant, quæ non æque omnibus placeant, neque mihi ipſi ubique ſatisfaciant; fero tamen, et vel in ipſo tuo a communi ſententiâ diſceſſu aliquid mihi invenire videor, quod ignoſcere magis quàm acerbiùs reprehendere debeam, multo minùs inclementiùs damnare: Libertatem prophetandi, modo pia ac ſobria ſit, cum charitate, ac manſuetudine conjuncta, nec contra analogiam *fidei ſemel ſanctis traditæ*, adeò non vituperandam, ut etiam probandam cenſeam. De rebus adiaphoris cum nemine contemnendum puto. Eccleſias reformatas, etſi in aliquibus a noſtrâ Anglicanâ diſſentientes, libentèr amplector. Optarem equidem regimen Epiſcopale benè temperatum, et ab omni injuſtâ dominatione ſejunctum, quale apud nos obtinet, et, ſiquid ego in his rebus ſapiam, ab ipſo Apoſtolorum ævo in Eccleſiâ receptum fuerit, et ab iis omnibus fuiſſet retentum; nec deſpero quin aliquando reſtitutum, ſi non ipſe videam, at poſteri videbunt. Interim abſit ut ego tam ferrei pectoris ſim, ut ob ejuſmodi defectum (ſic mihi abſque omni invidiâ appellare liceat) aliquas earum a communione noſtra abſcindendas credam; aut cum quibuſdam furioſis inter nos ſcriptoribus, eas nulla vera ac valida

valida ſacramenta habere, adeòque vix Chriſtianos eſſe pronuntiem. Unionem arctiorem inter omnes reformatos procurare quovis pretio vellem. Hæc ſi in regimine Eccleſiaſtico, ac publicis Eccleſiarum officiis obtineri potuit; aut ego plurimum fallor, aut id ſolùm brevi conduceret ad animorum inter eos unionem conciliandam; et viam ſterneret ad plenam in omnibus majoris momenti dogmatibus concordiam ſtabiliendam. Quantum hoc ad religionis noſtræ ſecuritatem conduceret; quantum etiam ad Pſeudo-catholicorum Romanenſium converſionem, cæcus ſit qui non videat.—Sed abripuit me longius quàm par eſſet hæc ſemper mihi dulcis de pace ac unione Eccleſiarum Reformatarum cogitatio,—&c. &c.

No. XX.

Archbiſhop WAKE's letter to the Paſtors and Profeſſors of *Geneva*.

8 *April*, 1719.

QUAMVIS literis veſtris nihil mihi gratiùs potuit afferri, non tamen abſque ſummo dolore, vix oculis ſiccis, eas perlegi; neque credo quenquam eſſe tam ferrei pectoris, qui ad ea mala quæ in illis referuntur non perhorreſcat; mireturque talia ab hominibus erga homines, a popularibus erga populares ſuos, a Chriſtianis denique erga Chriſtianos, idque (quod fidem omnem exuperare valeat) etiam religionis cauſâ, fieri et perpetrari.

Vos interim, venerandi viri, quod veſtri erat officii, ſedulo præſtitiſtis. Delegatos Eccleſiarum Hungaricarum amicè accepiſtis. Querimoniam eorum, eâ quâ par erat charitate atque ſympathiâ fraternâ audiviſtis; nullâque morâ adhibitâ ad remedium malis ipſorum inveniendum omnes veſtras cogitationes convertiſtis. Per illuſtres magiſtratus veſtros, cæteros Reformatæ Religionis principes atque ſenatores, ad perſecutiones horum

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rum fratrum veſtrorum ſeriò conſiderandas, excitaviſtis; et ut ſuam authoritatem interponerent ad ſedandas eorum oppreſſiones enixiſſimè obſecrâſtis.

Denique, nequid vel minimi ponderis deſideretur quo ſtudium veſtrum in hoc tam inſigni charitatis opere exequendo oſtendatis, etiam meâ qualicunque operâ uti voluiſtis, ad animum Auguſtiſſimi Regis noſtri commovendum, ne in hâc tam gravi ſuâ neceſſitate afflictis Chriſti ſervis deeſſet.

O amorem vere Chriſtianum! et qualem deceat ejuſdem corporis membra erga ſe invicem habere! Dignum profecto et vobis, et eximio illo veſtro congreſſu, opus: ut quo præcipuè tempore conveniſtis ad laudes Dei celebrandas, qui per duo jam ſecula Religionem Reformatam vobis incolumem ſervaverit; eodem etiam illam ipſam Religionem Evangelicam in aliis regionibus oppreſſam, concuſſam, ac tantum non extremum quaſi ſpiritum trahentem, ſublevetis, et ſi fieri poſſit, in integrum reſtituatis.

Ego vero, fratres chariſſimi, et propriâ voluntate motus, et veſtro tam illuſtri exemplo impulſus, adeo eodem vobiſcum ardore accendor, ut hihil non tentandum putem, quo veſtris tam piis, tam juſtis, tamque benignis conatibus optatum ſucceſſum compararem.

Imprimis igitur nobilem virum Comitem Sunderlandiæ Primarium Regis Miniſtrum ſedulò adivi: Literas veſtras illi communicavi; Petii, oravi, ut in hâc re ſuam mihi operam atque auxilium concedere vellet; utque ſimul Regiam Majeſtatem adiremus: non quod de ipſius promptâ voluntate dubitarem, ſed ut quæ in hâc cauſâ facienda eſſent, eo majori vigore atque promptitudine perficerentur. Succeſſit, ferè ultrà ſpem, conatus noſter. Utriuſque Eccleſiæ tum Hungaricæ tum vicinæ Vallenſis, oppreſſiones

ſiones Regi, eo quo par erat effectu, expoſuimus. Favorem ejus atque authoritatem apud Cæſarem Regemque Sardiniæ obnixè imploravimus, ut ab his tam injuſtis vexationibus, eorum juſſu et mandatis, liberentur. Et præcipuè quod ad Pedemontanas Eccleſias attinet, etiam adhortati ſumus, ut jure ſuo a Rege Sardiniæ poſtularet, ut pacta in his quæ Religionis exercitium concernent, earum gratiâ inita meliori fide in poſterum obſerventur. Annuit votis noſtris Rex Sereniſſimus: Neque dubito quin legatis ſuis jamdudum præceperit, ut omnem quam poſſunt operam ſuo nomine impendant, quo ab iſtis adeo iniquis oppreſſionibus utriuſque Eccleſiæ membra liberentur. Orandus Deus ut tantis Principis conatibus, in hâc tam juſtâ, tam piâ, tam religioni Chriſtianæ proficuâ interpellatione aſpirare dignetur; et oppreſſis ſuis ſervis exoptatam requiem tandem concedere, pro immenſâ ſuâ miſericordiâ velit.

Interim, dum hæc feliciter, uti ſpero, peraguntur, ignoſcite, fratres dilectiſſimi, ſi majoris quidem laboris atque difficultatis, ſed longè maximi omnibus commodi, inceptum, vobis proponam; in quo et ſæpe alias et hoc tempore complures primariæ dignitatis viri ſummo ſtudio allaborant; et quod ab omnibus, quibus puritas Evangelii reipſa cordi ſit, una ſecum allaborandum ſperant. Jamdudum ſentitis quo mea tendit adhortatio; ad unionem nimirum inter omnes quæ ubique ſunt Eccleſias, quæ his ultimis ſeculis a communione, ſeu veriùs tyrannide Pontificis Romani ſeſe ſubduxerunt, ſedulò promovendam. Quin hoc fieri poſſit, ſi quidem animum ad concordiam promptum omnes attulerimus, nullatenus dubitandum eſt: Quin fieri debeat, nemo prudens negaverit, &c. &c.

Vos interim, F. C. hoc agite, ut ſaltem inter vos ipſos pax atque concordia inviolabiliter conſervetur. Summo quippe dolore, anno præterito, accepi diſſenſiones inter vos ortas fuiſſe, de capitulis

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capitulis aliquot circa doctrinam de Gratiâ Universali, aliisque quæstionibus longè difficillimis; in quibus optimi viri et doctissimi Theologi idem per omnia haudquaquam sentiunt. Angit hoc sané, idque non mediocriter, animum meum. Et quamvis nollem vobis videri ἀλλοτριοεπισκοπεῖν, aut in alienam (quod aiunt) messem falcem meam immittere; permittite tamen ut in spiritu charitatis, eoque quo erga vos feror amore fraterno, vos obsecrem, et in Domino obtester, ut in hujusmodi rebus quatenus id fieri possit, idem sentiatis omnes; quod si id non assequi valeatis, ut saltem sic alii alios feratis, ut nullum sit inter vos schisma, nullus querimoniæ aliquorum adversus alios locus: ut non nimium curiosi sitis in iis determinandis quæ Deus non admodùm clarè revelaverit, quæque absque salutis dispendio tutò nesciri poterint. Quæ sapientissimi prædecessores nostri, in omnibus suis confessionibus, cautè tractanda censuerunt, eâque moderatione, ut universi in iis subscribendis consentirent: et à quorum prudenti cautelâ sicubi posteà discessum fuerit; contentiones, lites, inimicitiæ, aliaque infinita incommoda, protinus subsecuta sunt.

In his disquisitionibus Lutherani à reformatis dissident; nec reformati ipsi prorsus inter se conveniunt. Ecclesia Anglicana optimo concilio, exemplo ab omnibus imitando, nullius conscientiæ, his in rebus, jugum imponit. Quæ de illis in articulis suis statuerit, talia sunt, ut ab omnibus ex æquo admittantur. His contenta, nec ipsa aliquid ampliùs requirit curiosiùs statuere. Hinc summa inter nos pax cum sobriâ sentiendi libertate conjuncta. Utinam et vobis iisdem conditionibus, concordia stabiliatur! Utque veteri confessione vestrâ Helveticâ contenti, neque alicui permitteretis aliter docere; neque ab aliquo quidpiam profitendum requireretis, ultrà id quod ab initio requisitum fuerit. Cum tamen summi illi viri

viri Calvinus et Beza (ut de aliis taceatur) ſecus de his articulis ſentirent, quàm alii plures; quos tamen non ſolùm tolerandos, ſed et pro fratribus habendos ritè ac ſapientèr judicârunt.

Hoc vobis non modò pacem inter vos ipſos conciliabit, verùm etiam concordiam cum aliis Eccleſiis Reformatis ſartam tectam tuebitur. Abſque hujuſmodi temperamine, unio illa cum Proteſtantibus, tantoperè, deſiderata nullo modo iniri poterit: vos, igitur, ſeriò hæc, ut par eſt, conſiderate: nec a nobis, a pleriſque aliis Reformatis, etiam a veſtris anteceſſoribus novis ac durioribus impoſitionibus ſecedite, &c. &c.

N. B. *The former part of this letter, which relates to the interceſſion of Archbiſhop* WAKE *in behalf of the* Hungarian *and* Piedmonteſe *churches, has never been hitherto publiſhed. The latter part, beginning with theſe words:* " Interim dum hæc felicitèr peraguntur, " ignoſcite," &c. *was inſerted by Profeſſor* TURRETIN *of* Geneva, *in his work, intituled,* Nubes Teſtium. *The words* " Inte- " rim dum hæc," &c. *were, from an ignorance of their connexion with what goes before, ſuppoſed by ſome learned men to relate to the projected union between the* Engliſh *and* Gallican *churches; and* KIORNINGIUS, *who ſays, in his Diſſertation* De Conſecrationibus Epiſcoporum Anglorum, *that Dr.* WAKE *communicated this project to the divines of* Geneva, *fell into this miſtake, and probably drew Dr.* MOSHEIM *after him.*

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No. XXI.

Extract from Archbiſhop WAKE's letter to Profeſſor SCHURER at *Bern*, *July* 1718.

DE Angliâ noſtrâ te peramanter et ſentire et ſcribere plurimùm gaudeo. Quanquam enim non adeò cæcus ſim patriæ meæ amator, ut non plurima hic videam quæ vel penitùs ſublata vel in meliùs mutata quovis pretio vellem, tamen aliquâ etiam in hâc temporum fæce occurrere, optimis etiam ſeculis digna, et quæ ipſa primæva Eccleſia Chriſtiana probare, ne dicam et laudare, potuiſſet, et tu æquiſſimè agnoſcis et nos nobis gratulamur.

No. XXII.

To Profeſſor TURRETIN, *July* 1718.

Speaking of Biſhop DAVENANT's *opinion as agreeable to his own:*

UTINAM ſic ſentiremus omnes! Et, fundamentalibus religionis articulis ſemper ſalvis, nihil ultrà ab aliquo ſubſcribendum requireremus, quod bonorum hominum conſcientiis oneri eſſe poteſt, certè Eccleſiæ utilitatem parùm promovebit.—Ut enim de hâc Eccleſiarum Reformatarum utilitate paucis dicam: Primum earum ſtabilimentum in hoc conſiſtere ut omnes ſeſe, quantùm fieri poſſit, contra Papalem potentiam ac tyrannidem tueantur, nemini credo, dubium eſſe poſſit. Ut in hunc finem quàm arctiſſimè inter ſe uniantur, et in idem corpus coaleſcant; adeò ut ſiquid aliqua ex iis Eccleſiæ damni aut detrimenti à communi hoſte fuerit illatum, id ab omnibus tanquàm ſuum haberetur, concedi etiam neceſſe eſt.

Ut

Ut denique pax et concordia cujuſlibet Eccleſiæ Reformatæ inter ſuos, ac cum aliis omnibus ejuſmodi Eccleſiis conſervetur; unicuique viro bono, ſed præſertim Eccleſiarum illarum magiſtratibus atque miniſtris totis viribus enitendum eſſe, adeò clarè apparet, ut nullâ probatione firmiori indigeat.

Afterwards:

Quid in hâc re aliud faciendum reſtat, niſi ut tuâ et amicorum tuorum auctoritate primò facultas veſtra Theologica, Magiſtratus, Miniſtri, Cives Genevenſes; deinde eorum exemplo atque hortatu reliqua etiam fœderis Helvetici membra Reformata omnem lapidem moveant, ut pacem Eccleſiis Bernenſibus reſtituant? Neque id ego ſic fieri vellem, ut non ſimul et religionis veritati et doctrinæ puritati conſulatur. Subſcribant Miniſtri, Profeſſores, Theologi, Confeſſioni veſtræ veteri, anno editæ: Prohibeantur, ſub quâviſlibet pœnâ, ne ullam in concionibus, ſcriptis, theſibus, prælectionibus ſententiam publicè tueantur illi confeſſioni quovis modo contrarium. Id ſolum caveatur, ne multiplicentur hujuſmodi ſubſcriptiones abſque neceſſitate; neque ſtrictè nimis inquiratur in privatas hominum eruditorum ſententias; modo ſuis opinionibus frui pacificè velint; et neque docendo, neque diſputando, neque ſcribendo, à publicâ confeſſione ſecedere, aut errores ſuos (ſi tamen errores reverà fuerint) in ſcandalum cujuſvis, multò magis Eccleſiæ aut Reipublicæ divulgare.—Habes, vir ſpectatiſſime, ſententiam meam.

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No. XXIII.

Extract from a letter of Archbishop WAKE to Professor SCHURER at *Bern*, *July* 1719.

QUÆ de formulâ Consensûs mihi narras, abundè placent: qui uti nolim laqueum absque causâ injici conscientiis bonorum atque eruditorum hominum; ita neque frænâ laxandâ censeo quibuscunque novatoribus ad pacem publicè turbandam; eaque vel scribenda vel docenda, quæ viris piis jure scandalum præbeant, quæque Confessioni vestræ olim stabilitæ falsitatis notam injuriâ inurere videantur. Intrà hos igitur limites si steterint Magistratus vestri, neque aliquid ampliùs a Lausannensibus requirant, nisi ut hoc demùm sine formulæ Consensûs subscribant; sperandum est nullum schisma, eâ de causâ, inter vos exoriturum. Pacem publicam tueri, etiam in rebus ad fidem spectantibus, Magistratus Christianus et potest et debet. Conscientiis hominum credenda imponere, nisi in rebus claris et perspicuis, et ad salutem omninò necessariis nec potest, nec debet. Quod si contra faciat, subditis tamen semper licebit ad Apostolorum exemplar, si quidem aliquid falsi, aut incertæ veritatis iis subscribendum injunxerint, obedire Deo potiùs quàm hominibus.

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No. XXIV.

Extracts from Archbiſhop WAKE's letter to Profeſſor TURRETIN, in anſwer to one from him, dated *December* 1, 1718.

RES Bernenſium Eccleſiaſticas nondùm penitùs tranquillas eſſe et doleo et miror; eòque magis, quod hiſce temporibus hæ de decretis divinis altercationes ubique ferè alibi ad exitum ſint perductæ. Quæ mea ſit de iis ſententia, nec adhuc cuiquam apertè declaravi, neque, ut deinceps patefaciam, facilè me patiar induci. Hoc apud nos, tum ex mandatis regiis, tum ex diù ſervatâ (utinam ſemper ſervandâ) conſuetudine fixum eſt atque ſtabilitum, neque à quoquam exquirere quid de his rebus ſentiat, modo articulis religionis, publicâ auctoritate conſtitutis, ſubſcribat: neque in concionibus aut etiam diſputationibus theologicis, aliquid ampliùs de iis determinare, quàm quod illi articuli expreſsè ſtatuant et ab omnibus ad Miniſterii munus admittendis profitendum requirant.

Then follows an hiſtorical narrative of the riſe, and occaſion and cenſure, of the Lambeth *articles; as alſo of the riſe and progreſs of* Arminianiſm *under the reigns of* JAMES I. *and* CHARLES I.; *and of the ſubſiding of all diſputes of that kind under* CHARLES II. —— *He then ſubjoins:*

Et quidem illud imprimis obſervatu dignum æſtimo, quàm moderatè quàm prudenter, in hâc tam difficili diſquiſitione, optimi illi viri, martyres ac confeſſores Chriſti conſtantiſſimi, quos Divina Providentia ad Reformandam hanc noſtram Eccleſiam ſeligere dignatus eſt, ſe geſſerunt. Non illi curioſitati cujuſvis aliquid indulgendum putârunt;

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runt; non ſed incertis hominum hypotheſibus de decretis divinis alicujus fidem alligare fas eſſe cenſuerunt. Sciebant quàm inſcrutabilia ſint conſilia Dei; et quanto intervallo omnes noſtras cogitationes exuperent. Indeòque non religiosè minùs quàm ſapienter inter juſtos terminos ſeſe continuerunt; neque in neceſſariis ad fidem noſtram de hiſce myſteriis ſtabiliendam deficientes; neque in non-neceſſariis determinandis officioſi; unde fortè pro verâ fide errorem, pro pace diſcordiam, pro fraternâ unione ac charitate diviſionem, odia, inimicitias in Eccleſiam Chriſti inducere poterant.

Hæc fuit eorum ſimplicitas verè evangelicâ; pietate non minùs quàm ſapientiâ commendabilis; eòque magis ſuſpicienda, ac ferè pro divinâ habenda, quod tot annorum experientiâ reperta ſit non ſolùm optimam fuiſſe pacis ac concordiæ regulam, verùm etiam unicum contrà ſchiſmata et diviſiones remedium.

Speaking afterwards of the Conſenſus, *he adds:*

Sunt igitur horum articulorum pars maxima illius generis, in quibus ab invicem diſſentire nobis omnibus liceat, abſque diſpendio veritatis. Quia ſunt ejuſmodi de quibus Deus conſilium ſuum non adeò clarè aut præcisè reveláverit, quin etiam eruditiſſimi atque perſpicaciſſimi viri in ſuis de iis determinationibus errare poſſint, aut potiùs nunquam certi eſſe poſſunt ſe non errâſſe. Quid vero imprudentiùs, quid arrogantiùs, quid denique humilitate, non jam dico Chriſtianorum, ſed et hominum non nimium ſibi blandientium indigniùs eſſet, quàm de rebus adeò obſcuris, adeò incertis, adeò inter ipſos ejuſdem Communionis Symmyſtas adhuc litigatis, diſtinctè aliquid definire: et ab aliis auferre eam quam nos nobis quaſi jure noſtro aſſerimus ſentiendi libertatem?

bertatem? O quantum potuit insana φιλαυτία! Et in aliorum conscientias, quam omnes verbis rejicimus, plerique re exerere cupimus, dominandi libido! Benedictus Deus, qui alium plerumque, in hoc nostro orbe, animum indiderit! APPEND. III.

No. XXV.

Archbishop WAKE's letter to Mr. JABLONSKI, in answer to the two following questions:

An de Unione Evangelicorum cum Ecclesiâ Romanâ agendum sit?

Vel,

An omnis ea de Re Tractatio tanquam periculosa et fallax omninò sit evitanda?

QUOD de fœdere nescio quo cum Pontificiis ineundo scribis somniare temeriaros quosdam apud vos homines suæ tranquillitatis magis quàm veritatis amatores; non possum non mirari ecquod inde commodi Ecclesiis Reformatis proponunt. Adeòne ulli e nostris aut incognita aut inexperta est Romanensium superbia atque tyrannis, ut credatur vel illos a suo fastigio potestatis, ac infallibilitatis, nostri gratiâ, sese dimissuros, vel nos eòrum causâ ad servitutem tam diu rejectam ultro iterum redituros? Hoc tam pernicioſum, tam infame facinus, ab animis omnium nostrorum longè avertat Deus! Imò potiùs bona, patriam, parentes, omnia relinquamus quàm ut sic inveniamur ἑτεροζυγοῦντες ἀπίστοις: (quidni enim ipsis hic Apostoli vocibus utar?)

Neque tamen sic intelligi vellem quasi omnem omninò de pace tractatum etiam cum Pontificiis refugiendum putarem. Tractemus, si libet: sed ut decet, cum æqualibus: Neque aut nos in illos potestatem indebitam nobis arrogemus, neque illis in nos concedamus. Christiani sunt illi? et nos Christiani. Catholici? et nos Catholici.

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Errare nos poſſumus? etiam illi poſſunt errare. Liberi ſunt illi a dominio noſtro? neque nos illis ullâ in re ſubditi ſumus. Si igitur cum illis omninò ſit agendum, ante omnia neceſſe fuerit in prævias conditiones tractandi convenire; utque mutuò ſtatuatur, nullum eſſe inter eos vel inter nos infallibilitatis prærogitivam, alterutri noſtrùm a Chriſto conceſſam. Poſſe utrinque errari, fortè et utrinque erratum eſſe. Utrorumque ergo dogmata liberè examinanda, et ad amuſſim verbi Dei exigenda. Renuntiandum inſuper pretenſæ auctoritati tum ſummi quem vocant Pontificis, tum Eccleſiæ Romanæ in alias Chriſti Eccleſias; ut ſic, ab eorum dominatione tuti, ex æquo cum illis agere poſſimus. De pluribus atque præcipuis Doctrinæ Chriſtianæ capitibus, in quibus utrinque conſentimus, nulla lis erit. De cæteris conſideretur imprimis quousque invicem concordari valeat; et in quibus nondum in eandem ſententiam concurri poteſt, quæratur porrò, an talia ſint, quæ ſalvâ pace mutuò tolerari nequeant. Si hoc conveniatur, quæratur denique de Liturgiâ Publicâ, an talem nobis exhiberi curabunt, ut omnes ſimul ad eundem Dei cultum amicè accedere valeamus. Si qui ſint Romanæ Eccleſiæ Symmyſtæ adeò æqui, ut his conditionibus ſincerè nobiſcum agere velint, non video cur ab eorum colloquio abſtineamus. Abſque hujuſmodi ſtipulatione præmiſsâ fruſtrà cum iis tractabimus: niſi ſub pacis conciliandæ prætextu veritate renuntiare decreverimus.

Habes, vir clariſſime, meam qualemcunque hâc de re ſententiam: Extemporaneam quidem illam, nec pro materiæ dignitate ſatis ponderatam; ſed tamen juſtam, et, niſi ego plurimum fallor, talem a quâ abſque extremo periculo nunquam a noſtris diſcedi poſſit. Faxit Deus, ut in hiſce conſideran-dis non tam noſtra quæramus quàm ea quæ ſint Jeſu Chriſti! Nec adeò hujus ſeculi pacem amemus, ut futuri præmia amittamus. Tibi, vir præ-

ſtantiſſime,

ſtantiſſime, ſapientiam, prudentiam, eruditionem non vulgarem conceſſit Deus: etiam conſtantiam in veritate tuendâ, pro quâ tanta et huc uſque paſſus fueris, et deinceps pati te paratum oſtendis. Tuo itaque exemplo alios inſtruas, neque concordiam atque unionem cum ullis Chriſti diſcipulis, ubi juſtis conditionibus iniri poſſit, pertinaciter refugere; neque iniquis conditionibus ſtolidè timidève, admittere: aut vanâ ſpe pacis deliniti, ad ſervitutis Papalis jugum colla ſubmittere; quod neque nos, neque patres noſtri ferre potuere. Hoc tam grave ſcandalum, tam pernicioſam prævaricationem ab Eccleſiis Reformatis ut ſemper avertat Deus, ſummo ardore precatur,

Spectatiſſime Vir,

Frater tuus in Chriſto colendiſſimus, &c.

Maii 22, 1719.

Advertiſement.

THE following TABLES have been compiled with much attention and pains from the beſt authors; and it is therefore hoped that they will be conſidered as a uſeful addition to Dr. MOSHEIM's work; and the more ſo, as they are not confined to the *perſons* and *things* contained in it.

The dates, that are placed in the columns which contain the SOVEREIGN PRINCES and POPES, are deſigned to mark the year of their deceaſe.

As ſeveral of the *Eccleſiaſtical* and *Theological Writers*, mentioned in theſe Tables, deſerve a place alſo among *Profane Authors*, on account of their Philoſophical, Literary, or Hiſtorical Productions; ſo their names will be repeated in the two diſtinct columns that contain the learned men of each century.

It is further to be obſerved, that the Romiſh Church, even long before the time of the Reformation, looked upon many perſons as *Heretics* whom we, on our principles, cannot conſider in the ſame light, and whoſe doctrines really tended to promote that Reformation in which we glory. I have therefore, in many places, added the words *real* or *reputed* after *Heretics*, rather than ſeem to ſubmit to the deciſions of a ſuperſtitious Church in this matter.

CHRO-

CHRONOLOGICAL TABLES.

CENTURY I.

Sovereign Princes.	*Popes or Biſhops of Rome.*	*Eccleſiaſtical and Theological Writers.*	*Heretics.*	*Remarkable Events.*	*Profane Authors.*
Roman Emperors.	*The ſucceſſion of the firſt Biſhops of Rome is a matter full of intricacy and obſcurity.—We ſhall herein follow the learned Bp.* Pearſon.	The Evangeliſts and Apoſtles.	Doſitheus.	The Tax of *Auguſtus Cæſar.*	Titus Livius.
A. D.		The three Apoſtolic Fathers, Clement, Barnabas, Hermas.	Simon Magus.	The Birth of Chriſt.	Germanicus.
Auguſtus 14			The Gnoſtics, Cerinthus, Hymenæus, Philetus, *who, together with* Demas *and* Diotrephes, *are rather to be conſidered as* Apoſtates *than as* Heretics.	The Offerings preſented to *Jeſus Chriſt* by the *Wiſe Men* from the Eaſt.	Gratius.
Tiberius 37					Ovid.
Caligula 41					Julius Hyginus.
Claudius 54					Labeo.
Nero 68					Valerius Maximus.
Galba 69					Phædrus.
Otho 69		Philo, *the Jew.*			Verrius Flaccus.
Vitellius 70		Flavius Joſephus.			Strabo.
Veſpaſian 79		*Theſe are almoſt all the genuine Eccleſiaſtical Writers of the Firſt Century, that are now extant. For the* Letter of Jeſus Chriſt to Abgarus king of Edeſſa—*the*		The Four Paſſovers celebrated by *Chriſt.*	Dionyſius *of Alexand.*
Titus 81				*John* the Baptiſt beheaded.	Seneca, *the Rhetor.*
Domitian 96				*Chriſt*'s miracles, ſufferings, death, reſurrection and aſcenſion.	Seneca, *the Philoſopher and Poet.*
Nerva 98				The Deſcent of the *Holy Ghoſt.*	Velleius Paterculus.
				St. *Stephen*, the firſt Martyr.	Cremutius
				The Converſion of St. *Paul.*	Iſidore *of Charax.*
				Inſtitution of *Agapæ*, or Feaſts of Charity.	Celſus, *the Phyſician.*
	The dates of the deaths *of the* Roman Pontifs *are not the ſame in the accounts of Chronologers.* Petau,		N. B. *The* Ebionites *and* Nazarenes, *though*		

Sovereign Princes.	*Popes or Biſhops of Rome.*	*Eccleſiaſtical and Theological Writers.*	*Heretics.*	*Remarkable Events.*	*Profane Authors.*
	Fleury, Pearſon, Marcel, Pfaff, Bower, Lenglet, *and* others, *differ frequently in this reſpect; and their differences ſometimes are conſiderable.* *For example—The death of Pope* Anicetus *is placed by* Petau *and* Lenglet, *in the year* 161, *by* Pearſon *and* Pfaff *in* 162, *by* Fleury, Walch, *and* Bower, *in* 168. *As it is impoſſible to reconcile theſe hiſtorians, and difficult often to deride which calculates beſt, we ſhall follow* Pearſon *and* Pfaff *as the ſureſt guides.*	Goſpels, Acts, Epiſtles, *and* Liturgies, *that have (beſides thoſe which we eſteem* Canonical) *been attributed to the* Apoſtles—*as alſo the* Epiſtles of Mary to Ignatius and others—*the* Acts of Pilate—*the* Epiſtles of Seneca to St. Paul, &c. *muſt be conſidered as apocryphal and ſpurious.* *The* Works *that bear the name of* Dionyſius the Areopagite, *were forged in the Fifth Century.*	*generally placed by the Learned in the Firſt Century, yet belong more properly to the Second.*	Baptiſm is adminiſtered by *Immerſion.* Several Chriſtian churches founded. The firſt perſecution under *Nero.* The Oracles reduced to ſilence, a dubious, or rather a fabulous ſtory. The deſtruction of Jeruſalem. The accounts of a diſpute between St. *Peter* and *Simon* the Magician at Rome, and of a Statue's having been erected to the latter in that city, ſeem idle fictions. The ſecond perſecution of the Chriſtians under *Domitian.* St. *John* thrown into a cauldron of boiling oil, a dubious ſtory. The adventures of *Apollonius Tyaneus.*	Maſſurius Sabinus. Didymus *of Alexand.* Cocceius Nerva. Philo, *the Jew.* Pomponius Mela. Columella. Remmius Palæmon. Votienus. Servilius Marcus. Annæus Cornutus. Lucan. Andromachus. Petronius. Perſius. Epictetus. Dioſcorides. Flavius Joſephus. Silius Italicus. Valerius Flaccus. Pliny, *the Elder.* Pliny, *the Younger.* Aſconius. Pedianus. Plinius Valerianus. Juvenal. Martial. Statius. Sext. Jul. Frontinus. Quintillian. Dion Chryſoſtome. Tacitus. Phlegon. Appion. Trogus Pompeius. Athenodorus.

CENTURY II.

Sovereign Princes.	*Popes or Biſhops of Rome.*	*Eccleſiaſtical and Theological Writers.*	*Heretics.*	*Remarkable Events and Religious Rites and Inſtitutions.*	*Profane Authors.*
Roman Emperors.	Xyſtus or Sixtus 127	Ignatius *of Antioch.*	Nazarenes.	Third perſecution under *Trajan*, mitigated by the interceſſion of *Pliny* the Younger.	Arrian.
A. D.	Teleſphorus 138	Polycarp.	Gnoſtics.	Fourth Perſecution under *Adrian.*	Aulus Gellius.
Trajan 117	Hyginus 150	Juſtin Martyr.	Cainites.	Fifth Perſecution under *Antoninus Pius*, continued under *Marcus Aurelius* and *Lucius Verus.*	Plutarch.
Adrian 138	Pius I. 153	Hegeſippus.	Elxai.	Converſion of the Germans and Gauls, and (if we may give credit to *Bede*) of the Britons.	Florus.
Anton. Pius 161	Anicetus 162	Theophilus *of Antioch, the firſt who made uſe of the word* Trinity *to expreſs the diſtinction of what divines call*, perſons *in the* Godhead. *The Chriſtian church is very little obliged to him for his invention. The uſe of this and other unſcriptural terms, to which men attach either no ideas, or falſe ones, has wounded charity and peace, without promoting truth and knowledge. It has produced hereſies of the very worſt kind.*	Saturninus.	The thundering Legion—a dubious event.	Celſus, *the Lawyer.*
M. Antonius 180	Soter 172		Millenarians.	Inſurrections of the Jews againſt the Romans.	Oenomaus
Lucius Verus	Eleutherius 185		Baſilides.	Sedition and ſlaughter of that people under the ſtandards of *Barcochba*, the falſe Meſſiah.	Philo *of Phœnicia.*
Commodus 192	Victor 196		Iſidore, *the Son.*	The Jews are driven from Jeruſalem.	Ptolemy, *the Aſtronomer and Geographer.*
Pertinax 193			Carpocrates *and his followers.*	Horrible calumnies thrown out againſt the Chriſtians by *Lucian, Creſcens, Celſus*, and the Pagans in general.	Salvius Julianus.
Did. Julianus 193			Marcellina *and* Epiphanes.	The peruſal of the *Sibylline Oracles* prohibited by an imperial edict.	Suetonius.
Niger 194			Prodicus, *the chief of the* Adamites.		Apollonius, *the Philoſopher.*
Albinus			Valentine *and his followers.*		Appian.
Severus 198			Tatian, *ſuppoſed to be the chief of the* Encratites, Hydroparaſtates, and Apoctactites.		Fronto.
			Ptolomæus Secundus.		Maximus Tyrius.
			Cerdo.		Taurus Calviſius.
			Marcion.		Apuleius.
			Florinus.		Artemidorus.
			Docetæ, or *Phantaſiaſts.*		Lucian.
			The Melitonians.		Numenes.
			The Saccophori.		Pauſanias.
			Severians.		Poliænus.
			Ophites.		Sextus Empiricus.
			Artotyrites.		Athenæus.
			Theodotus, *the Tanner,*		Julius Pollux.
			Athenagoras.		Diogenes Laertius.
					Gallienus.
					Ammonius Saccas.
					Priſcus.
					Cephalion.
					Ariſtides.
					Hermogenes,

Sovereign Princes.	Popes or Biſhops of Rome.	Eccleſiaſtical and Theological Writers.	Heretics.	Remarkable Events and Religious Rites and Inſtitutions.	Profane Authors.
		Clemens. Alexandrinus. Tertullian. Aquila. Theodotion. Symmachus Hermes. *The unknown Author of the* Sibylline Oracles. Irenæus. Polycrates. Dionyſius *of Corinth.* Pantenus. Quadratus. *Add to theſe ſeveral* Fragments *of the writings of ſome of the principal Heretics mentioned in the following column. Theſe fragments are collected by* Cotelerius, Grabe, &c.	*the chief of the* Alogi. Montanus. Tertullian. Priſcilla *and* Maximilla, *who were called Montaniſts, Cataphryges, and Pepuzians.* The Sethites and Abelites. Heracleon. Baſſus. Colarbaſus. Blaſtus. Mark. *Valentinians.* Bardeſanes. Hermogenes. Apelles. Praxeas, *the chief of the* Patropaſſians, Seleucas, *and* Hermias. Artemon.	Chriſtian aſſemblies are held on *Sundays*, and other ſtated days, in private houſes, and in the burying-places of Martyrs. Infant Baptiſm and *Sponſors* uſed in this century. Various Feſtivals and Faſts eſtabliſhed. A diſtinction formed between *Biſhops* and *Preſbyters*, who, with the *Deacons* and *Readers*, are the only Orders of Eccleſiaſtics known in this century. The *Sign* of the *Croſs* and *anointing* uſed. The cuſtom of praying towards the Eaſt introduced.	*who, at the age of* 17, *publiſhed his* Rhetoric; *at* 20, *his* Book on Ideas; *and at* 25, *is ſaid to have forgot all that he had learned.* Juſtin Martyr. Theophilus *of Antioch.* Chryſorus. Marcus Antoninus. Harpocration. Polyænus. Athenagoras. Celſus, *the Philoſopher.* Julius Solinus. Plotinus. Papinian.

CENTURY III.

Sovereign Princes.	*Popes or Biſhops of Rome.*	*Eccleſiaſtical and Theological Writers.*	*Heretics.*	*Remarkable Events and Religious Rites and Inſtitutions.*	*Profane Authors.*
Roman Emperors.	Zephyrinus 219	The Author of the Acts of *Perpetua* and *Felicitas.*	Adelphius.	Sixth Perſecution under *Severus*, in which *Leonidas*, *Irenæus*, *Victor*, biſhop of *Rome*, *Perpetua*, *Felicitas*, and others, ſuffer martyrdom.	Ælius Maurus.
A. D.	Calliſtus 224	Minutius Felix.	Aquilinus.	Seventh Perſecution under *Maximin* VIII, under *Decius*, in which *Fabianus*, the Roman pontif, *Babylas*, *Alexander*, and others, ſuffer martyrdom.	Oppian, *the Poet.*
Severus 211	Urban 231	Hippolytus.	Manes, *the chief of the* Manicheans.		Quintus Seren. Sammonicus.
Caracalla 217	Pontianus 235	Ammonius.	Hierax.		Julius Africanus.
Geta 212	Anterus 236	Julius Africanus.	Noetus.		Acolus.
Macrinus 218	Fabianus 251	Origen.	Sabellius.		Dion Caſſius.
Heliogabalus 222	Cornelius 254	Cyprian.	Beryllus.		Ulpian.
Severus Alexander 235	*A conteſt between him and* Novatian.	Novatian.	Paul *of Samoſat.*		Ephorus.
Maximin 237	Lucius 256	Gregory Thaum.	Novatians.		Cenſorinus.
Gordian I, II 237	Stephen 258	Dionyſius *of Alexandria.*	Patropaſſians.		C. Curius Fortunatus.
Pupienus Balbin 238	Sixtus II 259	Pamphilus.	Arabians.		Herodian.
Gordian III 244	Dionyſius 270	Anatolius.	Cathari.		Nicagoras.
Philip the Arabian, *ſuppoſed to have been the firſt Chriſtian emperor* 250	Felix 275	Arnobius, *African.*	Valeſians.		Quadratus.
Decius 252	Eutychianus 283	Commodianus.	Privatus.		Amelius.
Gallus Voluſianus 253	Caius Marcellinus 296	Archelaus.	*A ſchiſm between* Stephen *and* Cyprian, *concerning the rebaptizing of Heretics.*		Gentilianus.
Æmilianus		Lucianus.			Erennius.
Valerian 259		Heſychius.			Dixippus.
Gallienus 268		Methodius.			Caſſius Longinus.
Claudius II 270		Theognoſtus.			Julius Capitolinus.
Quintillus 270		Malchion.			Ælius Lampridius.
Aurelian 275		Paul *of Samoſata.*			Trebellius Pollio.
Tacitus 275		Stephen, *R. Pont.*			Porphyry.
Florianus 276		Euſebius, *a Deacon of Alexandria.*			Ælius Spartianus.
Probus 282		Dionyſius, *R. Pont.*			Flavius Vopiſcus.
Carus 283		Baſilides, *Biſhop of Pentapolis.*			M. Aurel. Olymp. Nemeſianus.
		Victorinus.			Alexander, *a Greek Philoſopher.*
		Prudentius.			Philoſtratus.
					Julius Paulus.
					Sextus Pomponius.

Sovereign Princes.	*Popes or Biſhops of Rome.*	*Eccleſiaſtical and Theological Writers.*	*Heretics.*	*Remarkable Events and Religious Rites and Inſtitutions.*	*Profane Authors.*
Carinus 284 Numerianus 284 Dioclefian Maximian				Jewiſh ſchools erected at *Babylon*, *Sora*, and other places. Remarkable deaths of thoſe that perſecuted the Chriſtians, related by *Tertullian*, *Euſebius*, and *Lucius Cæcilius*. Many illuſtrious men and Roman ſenators converted to Chriſtianity. The origin of the Monaſtic life derived from the auſtere manners of *Paul* the Theban, the firſt Hermit. *Dioclefian* aſſumes the name and honours due to *Jupiter*, and orders the people to worſhip him. Religious rites greatly multiplied in this century; altars uſed; wax tapers employed. Public churches, called in Greek Κυριακα, built for the celebration of Divine worſhip. The Pagan myſteries injudiciouſly imitated in many reſpects by Chriſtians. The taſting of milk and honey previous to Baptiſm, and the perſon anointed before and after that holy Rite—receives a crown, and goes arrayed	Herennius. Modeſtinus. Hermogenianus. Palladius Rutilius. Taurus Æmilianus. Juſtin. Julius Calphurnius. Arnobius, *the African.*

Sovereign Princes.	*Popes or Biſhops of Rome.*	*Eccleſiaſtical and Theological Writers.*	*Heretics.*	*Remarkable Events and Religious Rites and Inſtitutions.*	*Profane Authors.*
				in white for ſome time after. The ſtory of the ſeven Sleepers of *Epheſus*, and the martyrdom of *Urſula*, and the 11000 Britiſh Virgins, the principal fables invented in this century.	

CENTURY IV.

Sovereign Princes.	*Popes or Biſhops of Rome.*	*Eccleſiaſtical and Theological Writers.*	*Heretics real or reputed.*	*Remarkable Events and Religious Rites and Inſtitutions.*	*Profane Authors.*
Roman Emperors.	Marcellinus 304	Lactantius Firm.	The Manichæans *diſguiſed under the denominations of* Encratites, Apotactics, Saccophori, Hydroparaſtates, *and* Solitaries.	The Tenth Perſecution continued.	Ælius Donatus.
A. D.	Marcellus 309	Lucius Cæcilius.		The Athanaſians or Orthodox perſecuted by *Conſtantius*, who was an Arian, and by *Valens*, who ordered 80 of their deputies, all Eccleſiaſtics, to be put on board a ſhip, to which fire was ſet as ſoon as it was got clear of the coaſt. The Chriſtians perſecuted by *Sapor*. The ſuppoſed Converſion of *Conſtantine* the Great, by a Viſion repreſenting a fiery croſs in the air.	Servius.
Dioclesian *and* Maximian *abdicate the Empire in the year* 305	Euſebius 311	Dorotheus, *Biſhop of Tyre.*	Arius *and his followers, who were divided into* Eunomians, Semi-arians, Euſebians, Homoiouſians, *or* Aacacians, *and* Pſathyrians.		Helladius.
Galerius 311	Melchiades 313	Euſebius, *Biſhop of Cæſarea.*			Andronicus Nonius.
Conſtantius 306	Sylveſter 335	Conſtantine *the Great.*			Marcellus.
Conſtantine *the Great* 337	Mark 336	Euſtathius, *Biſhop of Antioch.*			Sext. Aurelius Victor.
His adverſaries, Maximin 313	Julius 352	Commodianus.			Maximus *of Smyrna, who is ſuppoſed to have taught the Emperor* Julian *Magic.*
Maxentius 312	Liberius 367	Alexander, *Biſhop of Alexandria.*	Photinus, Apollinarius,		Oribaſes.
Licinius 325	*A ſchiſm between* Liberius *and* Felix.	Juvencus.			Eutropius.
Conſtantine II. 338	Damaſus 384	Athanaſius, *Biſhop of Alexandria.*			Libanius.
Conſtantius 361	*A new ſchiſm between this Pontif and* Urſinus.	Antonius, *who, with*			Auſonius.
	Syricus 398				Pappus, *the famous Mathematician.*
					Prudentius.
					Rufus Feſtus
					Avienus.

Sovereign Princes.	*Popes or Biſhops of Rome.*	*Eccleſiaſtical and Theological Writers.*	*Heretics real or reputed.*	*Remarkable Events and Religious Rites and Inſtitutions.*	*Profane Authors.*
Conſtans 350 Julian, *the Apoſtate* 363 Jovian 364 Valentinian 375 Valens 378 Gratian 383 Valentinian II. 392 Theodoſius *the Great* 395 *The diviſion of the Roman Empire into the Eaſtern and Weſtern Empires.* *The* Viſigoths *ſettle in* Gaul *and* Spain *about the latter end of this century.* Athanaric 382 Alaric		Paul *the Hermit, was the firſt Inſtitutor of the Monaſtic life.* Marcellus, *Biſhop of Ancyra.* Theodore, *Biſhop of Heraclea.* Julius, *Biſhop of Rome.* Jul. Firm. Maternus. Pachomius. Euſebius, *Biſhop of Emeſſa.* Serapion. Cyril, *Biſhop of Jeruſalem.* Hilarius, *Biſhop of Poitiers.* Lucifer, *Biſhop of Cagliari.* Phœbadius, *Biſhop of Agen.* Eunomius. Zeno, *Biſhop of Verona.* Titus, *Biſhop of Boſtra.* Damaſcus, *Biſhop of Rome.* Epiphanius, *Biſhop of Salamis.* Optatus, *Biſhop of Milevi.* Pacianus. Marius Victorinus.	*Father and Son.* Macedonius. Anthropomorphites, Priſcillian, Andæus, Meſſalians, *or* Euchites. Collyridians. Euſtathians. Colluthus. Helvidius. Bonoſus. Vigilantius. *Three ſchiſms of the* Meletians, Luciferians, *and* Donatiſts.	First General Council. It was held at *Nice* in 325. In it the opinions of *Arius* were condemned, and the Popes declared equal in dignity with other Chriſtian Biſhops. A Second General Council is held in the year 381, at *Conſtantinople*, in which the errors of *Macedonius* are condemned. Remarkable progreſs of the Chriſtian religion among the *Indians*, *Goths*, *Marcomanni*, and *Iberians*. The famous Donation of *Conſtantine* in favour of the Roman See —A mere fable. The miraculous defeat of *Eugenius* by *Theodoſius*. *Julian*'s attempt to invalidate the predictions of the Prophets, by encouraging the Jews to rebuild the Temple of *Jeruſalem*, defeated by an earthquake and fiery eruption. See the learned Biſhop of *Glouceſter*'s intereſting and ingenious work, entitled, *Julian*; or, *A Diſcourſe*, &c. *Theodoſius* the Great, is obliged by *Ambroſe*, Bi-	Themiſtius. Flavius Vegetius. Hierocles. Julian,[c] Ammianus Marcellinus. Symmachus. Lactantius. Jamblichus. Ælius Lampridius. Euſebius *of Cæſarea.* Jul. Firmicus Maternus. Chalcidius. Pomponius. Feſtus. Quintus Curtius. Macrobius.

Sovereign Princes.	Popes or Biſhops of Rome.	Eccleſiaſtical and Theological Writers.	Heretics real or reputed.	Remarkable Events and Religious Rites and Inſtitutions.	Profane Authors.
		Liberius, *Biſhop of Rome.* Ephrem *the Syrian.* Didymus *of Alex.* Baſil, *Biſhop of Cæſarea.* Gregory, *Biſhop of Nazianzum.* Gregory, *Biſhop of Nyſſa.* Amphilochius, *Biſhop of Iconium.* Hegeſippus. Apollinarius, *Father and Son.* Euſebius, *Biſhop of Vercell.* Diodore, *Biſhop of Tarſus.* Proba Falconia. *The Three* Macarii. Ambroſe. Jerom. Ruffinus. Philaſtrius. Paulinus, *Biſhop of Nola.* Auguſtin. John Chryſoſtom.		ſhop of *Milan*, to do public penance for the ſlaughter of the Theſſalonians. The Euchariſt was, during this century, adminiſtered in ſome places to infants and perſons deceaſed. Something like the doctrine of Tranſubſtantiation is held, and the ceremony of the *Elevation* uſed in the celebration of the Euchariſt. The council of *Elvira* in *Spain*, held in the year 305, not only ſolemnly forbids the adoration of pictures or images, but even prohibits the uſe of them. The uſe of incenſe and of the cenſer, with ſeveral other ſuperſtitious rites, introduced—The churches are conſidered as externally holy, the ſaints are invoked, images uſed, and the *Croſs* worſhipped. The Clerical order augmented by new ranks of Eccleſiaſtics, ſuch as *Archdeacons, Country Biſhops, Archbiſhops, Metropolitans, Exarchs*, &c.	

CENTURY V.

Sovereign Princes.	*Popes or Biſhops of Rome.*	*Eccleſiaſtical and Theological Writers.*	*Heretics real or reputed.*	*Remarkable Events.*	*Profane Authors.*
Emperors of the Weſt.	Anaſtaſius 402	Gaudentius, *Biſhop of Breſſe.*	Vigilantius.	Foundation of the French monarchy by *Pharamond*, or rather by *Clovis.*	Anienus.
A. D.	Innocent 417	Sulpicius Severus.	Pelagius, Celeſtius, Julian, *Authors of what is called the Pelagian Hereſy.*	An earthquake which ſwallows up ſeveral cities in *Paleſtine.*	Martianus Capella.
Honorius 423	Zoſimus 418	Palladius.		A Third General Council held at *Epheſus*, at which *Neſtorius* was depoſed, in the year 431.	Claudian.
Valentinian 455	Boniface I. 423	Heraclides.		A Fourth General Council held at *Chalcedon*, againſt *Eutyches*, in the year 451.	Eunapius.
Maximus 455	*A ſchiſm between this Pope and*	Innocentius.	John Caſſian, Fauſtus, Gennadius, Vincent *of Lirins*, *Semi-Pelagians.*	Progreſs of Chriſtianity among the Franks and Germans.	Macrobius.
Avitus 456	Eulalius.	Polybius.		The converſion of the Iriſh to the Chriſtian faith attempted in vain by *Palladius*, but effected by St. *Patrick*, whoſe original name was *Succathus*, who arrived in *Ireland* in the year 432.	Olympiodorus.
Majoranus 461	Celeſtine I. 432	Pelagius.			Oroſius.
Severus 465	Sixtus III. 440	Cœleſtius.			Peutinger.
Anthemius 472	Leo *the Great* 461	Theodore, *Biſhop of Mopſueſta.*	Neſtorius, Theodoret, Theodore *of Tarſus*, Theodore *of Mopſus*, *Niſtorians.*		Rutilius Claudius Numantianus.
Olybrius 472	Hilarius 467	Polychronius.			Servius Honoratus.
Glycerius *depoſed in* 474	Simplicius 483	Nonnus.			Sidonius Apollinaris.
Julius Nepos *depoſed in* 475	Felix III. 492	Syneſius.			Candidus, *the Iſaurian.*
Romulus Auguſtulus, *who reigned till the* 23d *of Auguſt, when* Odoacer *took the title of* King of Italy, *and put an end to the Weſtern Empire.*	Gelaſius 496	Iſidore *of Peluſium.*	Eutyches. Dioſcorus, *The* Acephali. —Monophyſites. —Jacobites. —Armenians. —Theopaſchites. —Predeſtinarians. —Cœlicolæ. Peter, *the Fuller.* Xenaias.		Zoſimus, *the Hiſtorian.*
	Anaſtaſius II. 498	Cyril of *Alexandria.*			Idacius.
	Symmach I. *A ſchiſm between him and* Laurentius.	Oroſius			Quintus, *or* Cointus.
Kings of Italy. Odoacer 493 Theodoric		Marius Mercator.			Priſcus.
Emperors of the Eaſt. Arcadius 408 Theodoſius II. 450 Marcianus, 457		Maximus, *Biſhop of Turin.*			Muſæus.
		Theodoret.			Proclus.
		Caſſian.			Simplicius.
		Peter Chryſologus.			
		Hilarius.			
		Philoſtorgius.			
		Vincent *of Lerins*			
		Socrates.			
		Sozomenes.			
		Leo *the Great.*			
		Proſper.			
		Idacius.			
		Baſil.			
		Seleucus.			

Sovereign Princes.	*Popes or Biſhops of Rome.*	*Eccleſiaſtical and Theological Writers.*	*Heretics real or reputed.*	*Remarkable Events.*	*Profane Authors.*
Leo I. 474 Leo II. 474 Zeno Iſaur. 491 Anaſtaſius		Arnobius *the Younger.* Claudian Mamertus. Fauſtus. Felix, *the Roman Pontif.* Vigilius Tapſenſis, *ſuppoſed by ſome learned men to have been the author of what is commonly called* The Athanaſian Creed. Victor, *the African.* Gennadius. Zoſimus. Proſper. Sidonius Apollinar. Æneas Gaza.		*Africa*, by the Donatiſts and Circumcellians—in *Perſia*, by Iſdegerdes—Beſides the particular perſecutions carried on alternately againſt the Arians and Anathaſians. The extinction of the Weſtern Empire. The Theodoſian Code drawn up. The city of *Venice* founded by the inhabitants of the adjacent coaſt, who fled from the incurſion of the Barbarians. *Felix* III. Biſhop of *Rome* (whom *Bower* and others look upon as the ſecond pope of that name) is excommunicated, and his name ſtruck out of the *Diptycs*, or ſacred regiſters, by *Acacius*, Biſhop of *Conſtantinople*. Many ridiculous fables invented during this century; ſuch as the ſtory of the *Phial of Oil*, brought from heaven by a pigeon at the baptiſm of *Clovis*—the *Viſion of Attala*, &c.	
Gothic Kings of Spain. Alaric 411 Ataulphus 415 Sigeric 415 Vallia 420 Theodoric 451 Thoriſmond 452 Theodoric II. 466 Euric 484 Alaric II.					
Kings of France. Pharamond, *firſt King* 420 Clodion 451 Meroveus 456 Childeric 481 Clovis I.					
The Kings of the Vandals *in* Africa, *where they ſettled in the year* 429. Genſeric 466 Huneric 484 Gontamond 496 Traſamond					
Kings of England. Vortigern. *Kingdom of* Kent *founded by* Hengiſt *the* Saxon, in 457, *That of* Suſſex *by* Ælla, *in* 419					

CENTURY VI.

Sovereign Princes.	*Popes or Biſhops of Rome.*	*Eccleſiaſtical and Theological Writers.*	*Heretics real or reputed.*	*Remarkable Events.*	*Learned Men, Hiſtorians, Philoſophers, and Poets.*
Kings of Italy, A. D.	Symmachus 514	Cæſarius, *Biſhop of Arles.*	Deuterius.	Several nations converted to Chriſtianity.	Juſtinian
Theodoric 526	Hormiſdas 523	Fulgentius, *Biſhop of Ruſpa.*	Severus, *leader of the Acephali.*	The *Canon of the Maſs* eſtabliſhed by *Gregory* the Great.	Boëthius.
Athalaric 534	John I. 526	Boëthius.	Themiſtius, *chief of the Agnoites, who maintained that Chriſt was ignorant of the day of judgment.*	The Benedictine Order founded.	Procopius.
Amalaſuntha 534	Felix IV. 529	Timothy *of Conſtantinople.*		Forty Benedictine Monks, with *Auguſtin* at their head, are ſent into *Britain* by *Gregory* the Great, in the year 596, who convert *Ethelbert*, King of *Kent*, to the Chriſtian faith.	Procop us.
Theodatus 536	Boniface II. 531	Ennodius.			Trebonian.
Vitiges 540	*A ſchiſm between* Boniface *and* Dioſcorus.	Severus.	Barſanians or Semi-dulites, *who maintained that Chriſt had ſuffered only in appearance.*		Agathias, *who continued the Hiſtory compoſed by* Procopius.
Ildebald 541	John II. 535	Caſſiodorus.			Jornandes.
Totila 553	Agapetus I. 536	Procopius.			Gregory *of Tours.*
Tejas 554	Sylverius 540	Peter, *the Deacon.*	Jacob Zanzale, *the chief of the Jacobites, or Monophyſites.*	The kingdom of the *Oſtrogoths* is deſtroyed by *Juſtinian*, who becomes maſter of *Italy.*	Marius, *Biſhop of Avranches, an eminent Hiſtorian.*
Emperors of the Eaſt.	*A ſchiſm between* Sylverius *and* Vigilius.	Maxentius, *a Scythian Monk.*			Menander, *the Hiſtorian.*
Anaſtaſius 518	Vigilius 555	Dionyſius, *the Little.*	John Philoponus, *the chief of the Tritheites.*	The Lombards invade *Italy* in the year 568, and erect a new kingdom at *Ticinum.*	Stephen *of Byzantium.*
Juſtin I. 527	Pelagius I. 558	Fulgentius Ferrandus.			Magn. Aurelius Caſſiodorus.
Juſtinian 565	John III. 572	Marcellinus.	Damianiſts.		Dionyſius *the Little.*
Juſtin II. 578	Benedict I. 577	Zachary, *the Scholaſtican.*	Origeniſts.	The Chriſtians are perſecuted in ſeveral places.	
Tiberius II. 586	Pelagius II. 590	Heſychius.	Corruptico:æ.		
Mauritius	Gregory I.	Facundus Hermian.	Acœmetæ.	The orthodox are oppreſſed by the Emperor *Anaſtaſius*, *Thraſemond* king of the Vandals, *Theodoric* king of the Oſtrogoths, *&c.*	
Gothic Kings of Spain.		Pope Vigilius.	The Arians, Neſtorians, Eutychians, *and* Pelagians, *continued to raiſe troubles in the church.*		
Alaric 507		Ruſticus, *a Roman Deacon.*			
Geſalric 512		Junilius.			
Amalaric 531		Victor *of Capua.*			
Theuda 548		Primaſius.			
Theudiſilla 548		Jornandes.			
Agila 552		Liberatus.			
Athanagilda 567		Victor, *the African.*			
Linva 568		Venantius Fortunatus.			
Leunigild 585					
Richared.					
Theſe Princes were maſters alſo of Narbonne and Aquitain.				Female convents are greatly	

Sovereign Princes.	*Popes or Bishops of Rome.*	*Eccleſiaſtical and Theological Writers.*	*Heretics real or reputed.*	*Remarkable Events.*	*Learned Men, Hiſtorians, Philoſophers, and Poets.*
Kings of England. *The third Saxon kingdom is founded in* England *by* Cerdic, in 514, *and is called the* Kingdom of the Weſt Saxons. *The Fourth, even that of the Eaſt Saxons, by* Erchenwen, *in* 527 *The Fifth, that of Northumberland, by* Ida, *in* 547 *The Sixth, that of the Eaſt Angles, by* Uffa, *in* 575 *The Seventh, that of Mercia, by* Cridda, *in* 582 *Thus was ſucceſſively formed the* SAXON HEPTARCHY.		Anaſtaſius *of Mount Sinai, afterwards Biſhop of Antioch.* John, *the Schoolman.* Coſmas. Gildas. Leander. John *of Conſtantinople.* Columbanus. Leontius Byzant. Leontius *of Cyprus.* Gregory *the Great.* Iſidorus *of Seville.* Lucius Carinus. Proclus Diadochus.		multiplied in this century. *Litanies* introduced into the church of *France.* The Arians are driven out of *Spain.* Superſtition of the *Stylites* introduced by *Simeon*, the head of that crazy ſect, who ſpent his life on the top of a pillar, and fooliſhly imagined that he would, by this trick, render himſelf agreeable to the Deity. The Romiſh writers ſay, he choſe this lofty habitation (for the pillar was 36 cubits high) to avoid the multitude which crowded about him to ſee his miracles. The *Chriſtian Era* is formed in this century by *Dionyſius* the *Little*, who firſt began to count the courſe of time from the Birth of Chriſt. The *Juſtinian Code, Pandect, Inſtitutions*, and *Novellæ*, collected and formed into a body. *Antioch*, that was deſtroyed by an earthquake, is rebuilt by *Juſtinian.* The Fifth General Council aſ-	
Kings of France. Clovis I. 511 *The kingdom is divided between his four ſons*, viz. Thierry, *Metz* 534 Clodomire, *Orleans* 524 Childebert, *Paris* 558 Clotaire, *Soiſſons* 562					

Sovereign Princes.	*Popes or Biſhops of Rome.*	*Eccleſiaſtical and Theological Writers.*	*Heretics real or reputed.*	*Remarkable Events.*	*Learned Men, Hiſtorians, Philoſophers, and Poets.*
A ſecond diviſion of the kingdom between the four ſons of Clotaire I. viz. Cherebert *Paris* 566 Gontran, *Orleans* 593 Chilperic, *Soiſſons* 584 Sigibert, *Metz* 575				ſembled at *Conſtantinople* in the year 553, under *Juſtinian* I. in which the *Origeniſts* and the *Three Chapters* were condemned.	
Kings of the Vandals *in* Africa. Thraſamond 523 Hilderic 530 Gilimec, *defeated and taken priſoner by* Beliſarius, *in the year* 534 *By this event* Africa *became again ſubject to the Emperors of the Eaſt.*					
Kings of the Lombards, *who entered into* Italy *in the year* 568 Alboinus 571 Clephis 573 Antharis 590 Agiluif					
Exarchs of Ravenna. Longinus 583 Smaragdus 588 Romanus 598 Callinicus					

CENTURY VII.

Sovereign Princes.	*Popes or Biſhops of Rome.*	*Archbiſhops of Canterbury.*	*Eccleſiaſtical and Theological Writers.*	*Heretics real or reputed.*	*Remarkable Events.*	*Profane Authors.*
Emperors of the Eaſt.	Sabinianus 605	Auguſtine, *firſt archbiſhop of* Canterbury, *was nominated to that high office, in the year* 597, *by* Gregory *the Great, biſhop of* Rome, *with the conſent of* Ethelbert, *king of* Canterbury; *he died in the year* 611	John Philoponus.	*The ancient Hereſies were ſtill in vigour during this century;—to theſe were added the* Paulicians, Monothelites.	An extraordinary progreſs is made in the converſion of the Engliſh.	*The Author of the* Alexandrian Chronicle.
A. D.	Boniface III. 606		John Malela.		The Archbiſhoprics of *London* and *York* are founded, with each twelve Biſhoprics under its juriſdiction.	Iſidore *of Seville, who, beſides his Theological productions, compoſed a Hiſtory of the* Goths *and* Vandals, *and a work, entitled,* Etymologicon Scientiarum, *in which he gives an account of the origin and nature of the different ſciences.*
Mauritius 602	——IV. 614		Heſychius *of Jeruſalem.*		The Archbiſhopric of *London* is tranſlated to *Canterbury.*	
Phocas 610	Deodatus 617		Theophylact. Simocatta.		The Goſpel is propagated with ſucceſs in *Holland, Frieſland,* and *Germany.*	
Heraclius 641	BonifaceV. 625		Antiochus.		The ſchiſm between the Greek and Latin churches commences in this century.	
Conſtantine III. 641	Honorius I. 638		Modeſtus.		The riſe of *Mahomet,* and the rapid progreſs of his religion, which is propagated by fire and ſword.	
Heraclianus 642	Severinus I. 639		Cyrus, *of Alexand.*		The Mahometan Era, called the *Hegira,* commences with the year of Chriſt 622.	
Conſtans II. 668	John IV. 641		Jonas.		The deſtruction of the Perſian monarchy	
Conſtantine IV. 685	Theodorus I. 648		Gallus.			
Leontius 698	Martin I. 655		John Moſchus.			
Tiberius III. 703	Eugenius I. 656		Andreas Damaſcenus.			
Juſtinian II	Vitalianus 671		George Piſides.			
Kings of the Goths in Spain.	Adeodatus 676		Eligius.			
Vicleric.	Domnus 678		The two Theodores.			
Gondemar	Agatho 682		Paulus.			
Siſebut 621	Leo II. 684		The Emp. Heraclius.			
Recarede II. 621	Benedict II 685		Maximus *Conf.*			
Suinthila 631	John V 686		Theodore, *the Monk.*			
Sinenand 636	Conon 687		The Emp. Conſtans II.			
Chintila 640	Sergius I. 701		Martin, *Biſhop of Rome.*			
Tulga 642	*A ſchiſm occaſioned by the pretenſions of* Theodore *and* Paſchalis.		Maurus, *of Ravenna.*			
Cindevind 649			Anaſtaſius, *a Monk—a Rom. Preſb.*			
Receſuinthe 672						
Vamba 680						
Ervige 687						
Egica,						

Sovereign Princes.	Popes or Biſhops of Rome.	Archbiſhops of Canterbury.	Eccleſiaſtical and Theological Writers.	Heretics real or reputed.	Remarkable Events.	Profane Authors.
Kings of France. Clotaire II. 628 Dagobert 638 Sigibert II. 654 Clovis 660 Clotaire III. 668 Childeric II. 673 Dagobert II. 679 Theodoric III. 690 Clovis III. 695 Childebert III. *The race of the* Idle Kings *begins with* Theodoric III. *and ends with* Childeric III.			Fructuoſus, *Hiſp.* Peter, *Metropolitan of Nicodemia.* Julian Pomerius. Agatho. John, *of Theſſalonica* Creſconius. Ildefonſus. Marculph. Macarius. John Climachus. Fortunatus Venant. Iſidore *of Seville, who compoſed Commentaries on the Hiſtorical Books of the Old Teſtament, and is acknowledged to have been the principal Author of the famous Moſarabic Liturgy, which is the ancient Liturgy of* Spain. Dorotheus. Sophronius, *Biſhop of Jeruſalem.*		under the reign of *Iſdegerdes* III. *Boniface* IV. receives from that odious tyrant *Phocas* (who was the great patron of the popes, and the chief promoter of their grandeur) the famous *Pantheon*, which is converted into a church. Here *Cybele* was ſucceeded by the *Virgin Mary*, and the Pagan deities by Chriſtian martyrs. Idolatry ſtill ſubſiſted; but the objects of it were changed. *Ina*, king of the *Weſt Saxons*, reſigns his crown, and aſſumes the Monaſtic habit in a convent at *Rome*. During the Heptarchy, many Saxon kings took the ſame religious turn. Pope Agatho ceaſes to pay the tribute which the See of *Rome* was accuſtomed to pay the Emperor at the election of its pontif.	
England. The Heptarchy.						
Kings of the Lombards *in* Italy. Agilulph 616 Adaloaldus 626 Ariovaldus 638 Rotharis 653 Rodoald 656 Aripert 662 Gondipert 662						

Sovereign Princes.	*Popes or Biſhops of Rome.*	*Archbiſhops of Canterbury.*	*Eccleſiaſtical and Theological Writers.*	*Heretics real or reputed.*	*Remarkable Events.*	*Profane Authors.*
Grimoald 673 Garibald 673 Pertharit 689 Cunipert 701					The Sixth General Council is held at *Conſtantinople*, under *Conſtantine Pogonatus*, againſt the Monothelites, in the year 680. The Seventh, which is looked upon by ſome as a kind of Supplement to this, was held in the *Trullus*, under *Juſtinian* II. in the year 692, and is called *Quiniſextum*.	
Exarchs of Ravenna. Smaragdus 610 John 615 Eleutherius 617 Iſaac 643 Theodorus Calliopa 649 Olympius 650 Theodorus Calliopa 686 Theodorus 687 Joannes Plato 702						

CENTURY VIII.

Sovereign Princes.	*Popes or Biſhops of Rome.*	*Archbiſhops of Canterbury.*	*Eccleſiaſtical and Theological Writers.*	*Heretics real or reputed.*	*Remarkable Events—Religious Rites.*	*Profane Authors.*
Emperors of the Eaſt.	John VI. 705	Britwald 731	Venerable Bede.	*The* Eutychians, Monotheliteſ, *and* Jacobites *continue to propagate their doctrines.*	Rapid progreſs of the Saracens in *Aſia* and *Africa.*	Alcuin—*ſee the fourth column.*
A. D.	John VII. 707	Tatwin 734	John Damaſcenus.	*The* Paulo-Johanniſts, *who were ſo called from their leaders* Paul *and* John, *and embraced the pernicious errors of* Valentine *and* Manes.	The downfal of the kingdom of the Lombards, and of the exarchate of *Ravenna*; the latter of which is granted to the ſee of *Rome* by *Pepin*, king of *France.*	Bede.
Juſtinian II. 711	Siſinnius 708	Nothelm 741	*The anonymous author of a book, entitled,* Ordo Romanus ce Divinis Officiis, *publiſhed in the* Bibl. Patr.	*The* Agonoclites, *a wrong-headed ſet of people, who prayed dancing.*	*Charlemagne* adds to the grant of *Pepin* ſeveral provinces; though the titles and acts of this grant have not been produced by the Roman Catholic hiſtorians.	Fredegarius.
Phiiippicus 713	Conſtantine 714	Cuthbert 758	Charlemagne, *ſee the* Capitularia, *publiſhed by* Baluzius *at Paris, in* 1677, *and the* Codex Caroliuus, *publiſhed at* Ingoldſtat, *in* 1634, *by* Gretzer.	Adelbert.	The ceremony of kiſſing the Pope's toe introduced.	John Damaſcenus.
Anaſtaſius II. 714	Gregory II. 731	Bregwin 762	Ambroſius Autbertus.	Felix, *Biſhop of Urgella.*	The Saxons, with *Whittekind*, their monarch, converted to Chriſtianity.	George Syncellus.
Theodoſius III. 716	Gregory III. 741	Lambert 790	*The Popes* Gregory I. Gregory II. *and* Adrian Florus.	Elipand, *Biſhop of Toledo.*	The Chriſtians perſecuted by the Saracens, who maſſacre five hundred Monks in the Abbey of *Lerins.*	Virgilius.
Leo III. *Iſaur.* 741	Zachary 752	Athelard.	Paul, *the Lombard.*	Leo, *the Iſaurian, who deſtroyed the images in the churches, and was the chief of* Iconoclaſtes; *and*		
Conſtantine V. *Copron.* 775	Stephen II. 752		Paulinus, *Biſhop of Aquileia.*			
Leo IV. 780	Stephen III. 757					
Conſtantine VI. *Porphyr.* 797	Paul 767					
Irene.	*A ſchiſm between* Paul *and* Theophylact.					
Kings of the Viſigoths *in* Spain.	Stephen IV. 772					
Egica 700	*A ſchiſm between* Conſtantine, Philip, *and* Stephen IV.					
Vitiza 710	Adrian 795					
Roderic, *the laſt king of the Goths* 713	Leo III.					
Kings of Leon *and* the Aſturias.						
Pelagius 737						
Favila 739						
Alphonſo 757						
Froila 768						
Aurelio 774						
Silo 783						

Sovereign Princes.	*Popes or Biſhops of Rome.*	*Archbiſhops of Canterbury.*	*Eccleſiaſtical and Theological Writers.*	*Heretics real or reputed.*	*Remarkable Events—Religious Rites.*	*Profane Authors.*
Mauregat 788 Veremond 791 Alphonſo II.			Alcuin, *a native of England, and one of the principal inſtruments made uſe of by* Charlemagne *for the reſtoration of learning. He is conſidered by* Du Pin *as the perſon that firſt introduced polite literature into France, and it is to him that the Univerſities of Paris, Tours, Soiſſons, &c. owe their origin.* Felix, *Archbiſhop of Ravenna.* Germanus, *Biſhop of Conſtantinople.* *The unknown author of a book, entitled,* Liber Diurnus Pontificum Romanorum. Egbert, *Archbiſhop of York.*	Clement, *who preferred the deciſions of Scripture before the Decrees of Councils, are reputed Heretics by the church of Rome.* Virgilius *was alſo accuſed of hereſy by Pope* Zachary, *becauſe he was a good mathematician, and believed the exiſtence of Antipodes.* *Thoſe who promoted the worſhip of images and relics in this century, deſerve much better the denomination of Heretics.*	The Saracens take poſſeſſion of *Spain* Controverſy between the Greek and Latin church, concerning the *Holy Ghoſt's proceeding from the Son.* The Germans converted by *Boniface.* The Goſpel propagated in *Hyrcania* and *Tartary.* The right of election to the ſee of *Rome* conferred upon *Charlemagne* and his ſucceſſors by Pope *Adrian,* in a council of biſhops aſſembled at *Rome.* The worſhip of images authoriſed by the ſecond council of *Nice,* in the year 787, which is improperly called the Seventh General Council. The reading of the *Epiſtle* and *Goſpel* introduced into the ſervice of the church. Solitary or private maſſes inſtituted. Churches built in honour of ſaints. Maſſes for the dead.	
Kings of France. Childebert III. 711 Dagobert III. 715 Chilperic II. 720 Theodoric IV. 736 Interregnum, *from the year* 737 *to* 743, *during which time* Carloman *and* Pepin, *ſons of* Charles Martel, *govern without the regal title.* Childeric III. *dethroned in* 750 *The laſt king of the Firſt Race.* *Second Race.* Pepin 768 Charlemagne.						
England. The Heptarchy.						

Sovereign Princes.	*Popes or Biſhops of Rome.*	*Archbiſhops of Canterbury.*	*Eccleſiaſtical and Theological Writers.*	*Heretics real or reputed.*	*Remarkable Events—Religious Rites.*	*Profane Authors.*
Kings of the Lombards *in* Italy. Luitpert 704 Ragumbert 704 Aripert 712 Anſprand 712 Luitprand 744 Rachis 750 Aiſtulphus 756 Deſiderius 733 *The kingdom of the* Lombards, *which ſubſiſted during the ſpace of* 206 *years, was overturned by* CHARLEMAGNE, *who, having defeated* Deſiderius, *cauſed himſelf to be crowned king of the* Lombards, *in the year* 774.			Bartholomew, *a Monk of Edeſſa, who refuted the Alcoran.* Boniface, *Archbiſhop of Mentz, commonly called the Apoſtle of Germany.* Anaſtaſius, *Abbot in Paleſtine.* Theophanes. Aldhelm, *Biſhop of Shireburn under the Heptarchy, and nephew to* Ina, *king of the Weſt Saxons.*		*Willebrod* ſent to convert the Friſons; he was the firſt biſhop of *Utrecht.*	
Exarchs of Ravenna. Theophylact 710 Jo. Procopius 712 Paul 729 Eutychius 752 Exarchate *ſubſiſted*						

Sovereign Princes.	Popes or Biſhops of Rome.	Archbiſhops of Canterbury.	Eccleſiaſtical and Theological Writers.	Heretics real or reputed.	Remarkable Events—Religious Rites.	Profane Authors.
during the ſpace of 185 years. It ended in the reign of Aiſtulphus, king of the Lombards, who reduced Ravenna, and added it to his dominions. But this prince was obliged by Pepin, king of France, to ſurrender the Exarchate, with all its territories, caſtles, &c. to be for ever held by P. Stephen III. and his ſucceſſors in the ſee of Rome. This is the true foundation of the temporal grandeur of the popes.						

CENTURY IX.

Sovereign Princes.	*Popes or Biſhops of Rome.*	*Archbiſhops of Canterbury.*	*Eccleſiaſtical and Theological Writers.*	*Heretics real or reputed.*	*Remarkable Events—Religious Rites.*	*Profane Authors.*
Emperors of the Eaſt.	Leo III. 816	Athelard 806	Nicephorus, *Patriarch of Conſtantinople.*	Paulicians, *a branch of the* Manicheans.	The converſion of the Swedes, Danes, Saxons, Huns, Bohemians, Moravians, Sclavonians, Ruſſians, Indians, and Bulgarians, which latter occaſions a controverſy between the Greek and Latin churches.	Photius.
A. D.	Stephen V. 817	Wulfred 830	Amalarius, *Biſhop of Triers.*	Iconoclaſtes.	The riſe of tranſubſtantiation and the ſacrifice of the maſs.	Smaragdus.
Irene 802	Paſchal I. 824	Theogild 830	Theodore Studita.	Iconolatræ, *or Image-worſhippers.*	The cauſe of Chriſtianity ſuffers in the Eaſt under the *Saracens*, and in Europe under the *Normans*.	Eginhart.
Nicephorus 811	Eugenius II. 827	Celnoth 871	Agobard, *Archbiſhop of Lyon.*	Predeſtinarians.	The power of the pontifs increaſes; that of the biſhops diminiſhes; and the emperors are diveſted of their eccleſiaſtical authority.	Rabanus Maurus.
Saturatius 811	*A ſchiſm between* Eugenius II. *and* Zizinnus.	Athelred 889	Eginhart.	Adoptians.	The *Decretals* are forged, by which the popes extended the limits of their juriſdiction and authority.	Abbon.
Michael Curopolites 813	Valentine 827	Plegmund.	Claudius Clement, *Biſhop of Turin.*	Tranſubſtantiarians.		Herempert.
Leo Armen. 820	Gregory IV. 844		Jonas, *Biſhop of Orleans.*	Clement, *Biſhop of Turin, who followed the ſentiments of* Felix *of Urgella.*		Leon.
Michael Balb. 829	Sergius II. 847		Freculph, *Biſhop of Lyſieux.*			Sergius.
Theophilus 842	Leo IV. 855		Moſes Barcepha.			Methodius.
Michael III. 867	*Pope* Joan		Photius, *Patriarch of Conſtantinople.*			Walafridus Strabo.
Baſilius I. Macedo 886	Bened. III. 858		Theod. Abucara.			John Scot Erigena.
Leo VI. Philoſ.	*A ſchiſm between* Benedict *and* Anaſtaſius.		Petrus Siculus.			Alfred *the Great, king of* England.
Emperors of the Weſt. The Weſtern Empire was reſtored, in the year 800, in favour of Charlemagne *king of France.*	Nicholas I. 867		Nicetas David.			*His Saxon verſion of* Oroſius *was never publiſhed.*
	Adrian II. 872		Rabanus Maurus, *Archbiſhop of Mentz.*			Abou-Nabas, *an Arabian Poet.*
	John VIII. 882		Hilduin.			The Calif Mamon, *an eminent Mathematician and Aſtronomer.*
	Marinus I. 884		Servatus Lupus.			N. B. Haroun, *the father of this prince, ſent to* Charlemagne *a ſtriking clock, with ſprings and wheels, which was the firſt*
	Adrian III. 885		Drepanius Florus.			
	Formoſus 897		Druthmar.			
	A ſchiſm between Formoſus *and* Sergius.					
	Boniface VI. 897					
Charlemagne 814						
Lewis, *the Debonnaire* 840						
Lothaire 855						
Lewis II. 875						
Charles II. *ſurnamed*						

Sovereign Princes.	Popes or Biſhops of Rome.	Archbiſhops of Canterbury.	Eccleſiaſtical and Theological Writers.	Heretics real or reputed.	Remarkable Events—Religious Rites.	Profane Authors.
the Bald 877 Lewis III 879 Carloman 880 Charles III, *depoſed* 887 *After the death of this prince (who was the laſt king of* France *that was emperor)* Germany *and* Italy were *entirely ſeparated from the French monarchy.* Arnolph 899 Lewis IV.	Stephen VII 901 *A ſchiſm between* Stephen VII, John IX, Romanus I *and* II, *and* Theodore II.		Godeſchallus. Paſcaſius Radbert, *the chief of the Tranſubſtantiarians.* Bertram *or* Ratram *of Corby, who refuted the monſtrous errors of* Radbert, *and was at the head of thoſe who denied the corporal preſence of Chriſt in the Euchariſt.* Haymo, *Biſhop of Halberdſtat.* Walafridus Strabo. Hincmar, *Archbiſhop of Rheims.* John Scot Erigena. Anſegiſus. Florus Magiſter. Prudens, *Biſhop of Troyes.* Remy *of Lyons.* Nicholas. Adrian. John VIII, *Pope.* Anaſtaſius, *Bibl.*		The fictitious relics of St. *Mark*, St. *James*, and St. *Bartholomew*, are impoſed upon the credulity of the people. Monks and abbots now firſt employed in civil affairs, and called to the courts of princes. The Feſtival of *All-Saints* is added, in this century, to the Latin Calendar by *Gregory* IV.; though ſome authors of note place this inſtitution in the ſeventh century, and attribute it to *Boniface* IV. The ſuperſtitious feſtival of the *Aſſumption of the Virgin Mary*, inſtituted by the *Council of Mentz*, and confirmed by Pope *Nicholas* I., and afterwards by *Leo* X. The trial by *cold water* introduced by Pope *Eugenius* II.; though *Le Brun*, in his *Hiſtoire des Piratiques Superſtitieuſes*, endeavours to prove	
Kings of Spain, i. e. *of* Leon *and the* Aſturias. Alphonſo *the Chaſte* 844 Ramiro 851 Ordogno 862 Alphonſo III.						
Kings of France. Charlemagne 814 Lewis *the Debonnaire* 840 Charles *the Bald* 877						*ever ſeen in* France, *and ſhews that, at this period, the arts were more cultivated in* Aſia *than in* Europe. Albategni, *the Mathematician.* Albumaſar, *the Arabian Aſtronomer.*

Sovereign Princes.	*Popes or Biſhops of Rome.*	*Archbiſhops of Canterbury.*	*Eccleſiaſtical and Theological Writers.*	*Heretics real or reputed.*	*Remarkable Events—Religious Rites.*	*Profane Authors.*
Lewis III 879			Auxilius.		this ridiculous invention more ancient.	
Carloman 884			Theodulph, *Biſhop of Orleans.*		The Emperor *Lewis* II. is obliged, by the arrogant pontif *Nicolas* I. to perform the functions of groom, and hold the bridle of this Pope's horſe, while his pretended Holineſs was diſmounting.	
Charles III 888			Smaragdus.			
Eudes 898			Aldric, *Biſhop of Mans.*			
Charles *the Simple.*			Ado *of Vienna.*			
Kings of England. *The Heptarchy finiſhed by the Union of the ſeven kingdoms under the government of* Egbert.			Iſidorus Mercator, *author of the* Falſe Decretals.		The *Legends* or Lives of the Saints began to be compoſed in this century.	
Egbert 837			Jeſſe, *Biſhop of Amiens.*			
Ethelwolf 857			Dungale.			
Ethelbald 860			Halitgaire, *Biſhop of Cambray.*		The Apoſtles Creed is ſung in the churches—Organs, bells, and vocal muſic introduced in many places—Feſtivals multiplied.	
Ethelbert 866			Amulon, *Archbiſhop of Lyons.*			
Ethelred. 871			Vandalbert.			
Alfred *the Great* 890			Angelome Epiphanes, *Archbiſhop of Conſtantia in the Iſland of Cyprus.*		The Order of St. *Andrew*, or the *Knights of the Thiſtle*, in *Scotland.*	
Kings of Scotland. *The Hiſtory of* Scotland *is divided into four great Periods. The firſt, which commences with* Fergus I. 330 *years before Chriſt, and contains a ſeries of* 68 *kings, which ends with* Alpinus, *in*			Herric.		*Michael* I. Emperor of the Eaſt, abdicates the throne, and, with his wife and ſix children, retires into a monaſtery.	
			Reginon.			
			Abbon.			
			William, *the Librarian.*			
			Pope Formoſus.			
			Pope Stephen.			
			Methodius, *who invented the Scla-*			
					Photius, Patriarch of *Conſtantinople*, excommunicates the Pope.	
					The canonization of ſaints	

Sovereign Princes.	Popes or Biſhops of Rome.	Archbiſhops of Canterbury.	Eccleſiaſtical and Theological Writers.	Heretics real or reputed.	Remarkable Events—Religious Rites.	Profane Authors.
the year 823, is looked upon as entirely fabulous. We ſhall therefore begin this chronological liſt with the ſecond Period, which commences with Kenneth II			*vonian characters, and made a tranſlation of the Bible for the Bulgarians, which was uſed by the Ruſſians.* Alfred *the Great, king of England, compoſed a Saxon Paraphraſe on the* Eccleſiaſtical Hiſtory of Bede, *a Saxon Verſion of* Oroſius, *and a Saxon Pſalter.* *The Emperor* Baſilius, *Maci* *The Emperor* Leo, *ſurnamed the Wiſe.*		introduced by Pope *Leo* II. The Univerſity of *Oxford* founded by *Alfred.* The ſciences are cultivated among the Saracens, and particularly encouraged by the Caliph *Almamon.* *Theophilus,* from his abhorrence of images, baniſhes the painters out of the Eaſtern Empire. *Harold,* king of *Denmark,* is dethroned by his ſubjects, on account of his attachment to Chriſtianity. The Univerſity of *Paris* founded.	
Kenneth II 854						
Donald V 858						
Conſtantine II 874						
Ethus 874						
Gregory 893						
Donald VI.						
Kings of Sweden. *The origin of this kingdom is covered with uncertainty and fables. Some hiſtorians reckon 36 kings before* Biorno III, *but it is with this latter prince that chronologers generally begin their ſeries.*						
Biorno III 824						
Brantamond 827						

Sovereign Princes.	Popes or Biſhops of Rome.	Archbiſhops of Canterbury.	Eccleſiaſtical and Theological Writers.	Heretics real or reputed.	Remarkable Events—Religious Rites.	Profane Authors.
Sivard 842						
Heroth 856						
Charles VI 868						
Biorno IV 883						
Ingo, *or* Ingelde 891						

CENTURY X.

Sovereign Princes.	Popes or Biſhops of Rome.	Archbiſhops of Canterbury.	Eccleſiaſtical and Theological Writers.	Heretics real or reputed.	Remarkable Events—Religious Rites.	Profane Authors.
Emperors of the Eaſt. A. D.	John IX 905	Plegmund 917	Simeon Metaphraſtes.	*No new Hereſies were invented during this century. That of the* Anthropomorphites *was revived, and the greateſt part of the others were continued. Thus we find* Neſtorians, Eutychians, Paulicians, Armenians, Anthropomorphites, *and* Manichæans, *making a*	Irruption of the *Huns* into *Germany*, and of the *Normans* into *France*.	*This century, by way of eminence, is ſtyled the age of barbariſm and ignorance. The greateſt part of the Eccleſiaſtical and Theological Authors mentioned in the column were mean, ignorant, and trivial writers, and wrote upon mean and trivial ſubjects. At the head of*
Leo, *the Philoſopher* 911	*A ſchiſm between* John IX *and* Sergius.	Athelm 924	Leontius *of Byzantium.*		The *Danes* invade *England*.	
Alexander 912	Benedict IV 906	Wilfhelm	Odo *of Cluny.*		The *Moors* enter into *Spain*.	
Conſtantine VII, *ſurnamed* Porphyrogen 959	Leo V 906 *A ſchiſm between* Leo V *and* Chriſtopher.	Odo 957 Dunſtan 988	Ratherius, *Biſhop of Verona and Liege.*		The *Hungarians*, and ſeveral Northern nations, converted to Chriſtianity.	
Romanus Lecapenus *took advantage of the youth of this prince, and ſeized the Imperial throne, but was depoſed by his ſon* Ste-	Chriſtopher 907 *A ſchiſm between* Chriſtopher *and* Sergius. Sergius III 910 Anaſtaſius III 912 Lando 912	Ethelgar 988 Siricius 993 Aluric, *or* Alfric.	Hippolytus, *the Theban.* Odo, *Archbiſhop of Canterbury.* Rutychius, *Patriarch of Alexandria.* Saidus, *Patriarch of Alexandria.*		The Pirate *Rollo* is made Duke of *Normandy*, and embraces the Chriſtian faith. The *Poles* are converted to Chriſtianity	

Sovereign Princes.	*Popes or Biſhops of Rome.*	*Archbiſhops of Canterbury.*	*Eccleſiaſtical and Theological Writers.*	*Heretics real or reputed.*	*Remarkable Events—Religious Rites.*	*Profane Authors.*
phen, *and died in* 948	John X 928		Flodoard,	*noiſe in this century.*	under *Miciſlaus*, in the year 965.	*the learned men of this age we muſt place* Gerbert, *otherwiſe known by the papal denomination of* Sylveſter II. *This learned pontif endeavoured to revive the drooping ſciences; and the effects of his zeal were viſible in this, but ſtill more in the following century.*
Romanus, *firſt or ſecond ſon to* Conſtantine VII 663	Leo VI 929		Joſeph Geneſius.		The Chriſtian religion is eſtabliſhed in *Muſcovy*, *Denmark*, and *Norway*.	
Nicephorus Phoc. 970	Stephen VIII 931		Atto, *Biſhop of Verceil.*		The plan of the *Holy war* is formed, in this century, by Pope *Sylveſter* II.	
John Zimiſces 975	John XI 936		Dunſtan, *Archbiſhop of Canterbury.*		The baptiſm of bells; the feſtival in remembrance of departed ſouls; the inſtitution of the *Roſary*; and a multitude of ſuperſtitious rites, ſhocking to common ſenſe, and an inſult upon true religion, are introduced in this century.	
Baſilius III	Leo VII 939		Luitprand, Abbot *of Fleury.*		Fire-ordeal introduced.	
Conſtantine VIII	Stephen IX 943		Notker, *Biſhop of Liege.*		The *Turks* and *Saracens* united.	
Emperors of the Weſt Lewis IV 912	Marinus II 946		Suidas.		*Edmund*, king of *England*, is ſtabbed at a public feaſt.	Suidas.
Conrad I 919	Agapetus II 955		Roſwida, *a Poeteſs.*		The Daniſh war in *England* begins and continues twelve years.	Geber, *an Arabian Chemiſt, celebrated by the learned* Boerhaave.
Henry I, *ſurnamed the Fowler* 936	John XII 964		Edgar, *King of England.*		Feudal tenures begin to take place in *France.*	Conſtantine Porphyrogen.
Otho I 937	*A ſchiſm between* John XII *and* Leo.		Ælfridus.			Albatani, *an Arabian Aſtronomer, called, by ſome,* Albategne.
Otho II 983	Leo VIII 964		Heriger.			Razi, *a celebrated Arabian Chemiſt and Phyſician.*
Otho III.	Benedict V 965		Olympiodorus.			
Kings of Spain, i. e. Leon *and* Aſturias.	John XIII 972		Oecumenius.			
Alphonſo III, *ſurnamed the Great, abdicates the crown in the year* 910	Donus II 972		Odilo.			
Garcias 913	Benedict VI 975		Burchard.			
Ordogno II 923	Boniface VII 984		Valerius *of Aſtorga in Spain. His lives of the Fathers, very different from thoſe that are publiſhed, are ſtill in MS. in the Library of Toledo.*			
Froila II 924	Benedict VII 984					
Alphonſo IV 931	John XIV 985					
	John XV 985					
	John XVI 996					
	Gregory V 999					
	A ſchiſm between John *and* Gregory V.					
	Sylveſter II		John Malela.			
			Conſtantine Porphyrogenetus.			

Sovereign Princes.	*Popes or Biſhops of Rome.*	*Archbiſhops of Canterbury.*	*Eccleſiaſtical and Theological Writers.*	*Heretics real or reputed.*	*Remarkable Events—Religious Rites.*	*Profane Authors.*
Ramiro II 950 Ordogno III 955 Sanchez *the Fat* 964 Ramiro III 682 Bermudo, *called, by ſome,* Veremond II 999 Alphonſo V.			John *of Capua.* Nicholas, *Patriarch of Conſtantinople.* Gregory *of Cæſarea.* Georges. Epiphanes. Severus. Moſes Bar-Cepha. Alfric, *Archbiſhop of Canterbury.* Gerbert, *Pope.* Oſwald. Siſinnius.		The influence and power of the Monks increaſe greatly in *England.* The kingdom of *Italy* is united by *Otho* to the German Empire. Pope *Boniface* VII is depoſed and baniſhed for his crimes. Arithmetical figures are brought from *Arabia* into *Europe* by the Saracens. The Empire of *Germany* is rendered elective by *Otho* III.	Leontius, *one of the Byzantine Hiſtorians.* Joſeph Geneſius.
Kings of France. Charles *the Simple* 929 Ralph, *uſurps the throne.* Lewis d'autremere 954 Lothaire II 986 Lewis *the Idler, the laſt king of the line of* Charlemagne 987 *Third Race.* Hugh Carpet 996 Robert.						
Kings of England. Edward 925 Athelſtan 941 Edmund 946 Edred 955 Edwy 957 Edgar 975						

Sovereign Princes.	*Popes or Biſhops of Rome.*	*Archbiſhops of Canterbury.*	*Eccleſiaſtical and Theological Writers.*	*Heretics real or reputed.*	*Remarkable Events—Religious Rites.*	*Profane Authors.*
Edward 978						
Ethelred.						
Kings of Scotland.						
Donald V 903						
Conſtantine III 943						
Malcolm I 958						
Indulfus 967						
Duffus 972						
Cullen 976						
Kenneth III 994						
Conſtantine IV 995						
Grimus.						
Kings of Sweden.						
Ingeld II 907						
Eric VI 926						
Eric VII 940						
Eric VIII 980						
Olaus II, *the Tributary.*						
The beginnings of the Daniſh monarchy are ſo fabulous, that we ſhall begin with Harold, *who firſt embraced the Chriſtian religion.*						
Harold VI						
Sweyn 980						

Sovereign Princes.	*Popes or Biſhops of Rome.*	*Archbiſhops of Canterbury.*	*Eccleſiaſtical and Theological Writers.*	*Heretics.*	*Remarkable Events—Religious Rites.*	*Profane Authors.*
Poland. Miciſlaus, *the firſt Chriſtian Duke, dies* 999						

CENTURY XI.

Sovereign Princes.	*Popes or Biſhops of Rome.*	*Archbiſhops of Canterbury.*	*Eccleſiaſtical and Theological Writers.*	*Heretics real or reputed.*	*Remarkable Events—Religious Rites.*	*Profane Authors.*
Emperors of the Eaſt. A. D. Baſilius III 1025 Conſtantine VIII 1028 Romanus II, Argyr. 1034 Michael IV, Paphl. 1041 Michael V, Calaphates 1051 Conſtantine IX, Monomach. 1054 Theodora 1056	Silveſter II 1003 John XVII 1003 John XVIII 1009 Sergius IV 1012 Benedict VIII 1024 *A ſchiſm between* Gregory *and* Benedict. John XIX 1033 Benedict IX 1044 *A ſchiſm between the two* Johns *and* Benedict.	Aluric *or* Alfric 1006 Elphegus, *maſſacred by the Danes in the year* 1012 Livingus 1020 Agelnoth 1038 Eadſinus 1050 Robert Gemetic 1052 Stigand 1069 Lanfranc 1089 Anſelm.	Dithmar, *Biſhop of Merſebourg.* Leo, *the Grammarian.* Aimon. Fulbert, *Biſhop of Chartres.* Adelbold, *Biſhop of Utrecht.* Alexius, *Patriarch of Conſtantinople.* Berno, *of Augſburg.* Ademar. *The* Bruno's. Lanfranc, *Archbiſhop of*	Berenger, *famous for his oppoſition to the monſtrous doctrine of Tranſubſtantiation.* Roſcelin, *a Tritheite.* *A ſect of French Manichæans, condemned in the council of* Orleans.	The Cruſades are carried on with all the enormities that uſually attend a blind, extravagant, and inhuman zeal. *Godfrey of Bouillon* takes poſſeſſion of *Jeruſalem* in the year 1099. A conteſt between the Emperors and Popes, in which the latter diſcover a moſt arrogant and deſpotic ſpirit. The dignity of Cardinal is firſt inſtituted in this century.	Leo, *the Grammarian.* Adelbord. Michael Pſellus. Anſelm, *Archbiſhop of Canterbury.* Gui Aretine, *the inventor of Muſical Notes.* Wippo, John Scylitzes. Avienna, *an Arabian Philoſopher.* Stephen, *the firſt Chriſtian*

Sovereign Princes.	*Popes or Biſhops of Rome.*	*Archbiſhops of Canterbury.*	*Eccleſiaſtical and Theological Writers.*	*Heretics real or reputed.*	*Remarkable Events—Religious Rites.*	*Profane Authors.*
Michael VI, Strat. 1057	Gregory VI 1046		*Canterbury.*		The Moors are driven by degrees from ſeveral parts of *Spain*; hence aroſe the diviſion of that country into ſo many little kingdoms.	*King of* Hungary.
Iſaac I, Comen. 1059	Clement II 1048		Theophanes Cerameus.		*Mathilda*, daughter of *Boniface*, Duke of *Tuſcany*, leaves all her poſſeſſions to the church of *Rome*, in conſequence of her paſſionate attachment to *Hildebrand*, otherwiſe known by the papal name of *Gregory* VII, with whom ſhe lived in a licentious commerce.	Alphes, *a Jew.*
Conſtantine X, Ducas 1067	Damaſus II 1049		Nilus Doxopatrius.			Joſippon, *or the falſe* Joſephus.
Romanus III, Diogenes 1071	Leo IX 1054		Michael Pſellus.			Ferdouſi, *a Perſian Poet.*
Nicephorus II. Botoniates 1081	Victor II 1057		Michael Cerularius.			Roſcelin.
Alexis I, Comnen.	Stephen IX 1059		Simeon, *the Younger.*			John, *the Philoſopher.*
Emperors of the Weſt.	Benedict X 1059		Theophylact, *a Burglarian.*			John Curopalata, *one of the Byzantine Hiſtorians.*
Otho III 1002	Nicholas II 1061		*Cardinal* Humbert.			
Henry II 1024	*A ſchiſm between* Nicholas II *and* Benedict.		Petrus Damianus.			
Conrad II 1030	Alexander II 1073		Marianus Scotus.			
Henry III 1056	*A ſchiſm between* Alexander II *and* Cadalous.		Anſelm, *Archbiſhop of Canterbury.*			
Henry IV.	Gregory VII 1086		Ivo, *Biſhop of Chartres.*			
Kings of Spain, i.e. *of* Leon *and the* Aſturias.	*A ſchiſm between* Gregory VII *and* Guy, *Biſhop of Ravenna.*		Hildebert, *Archbiſhop of Tours.*			
Alphonſo 1027	Victor III 1088		*Pope* Gregory VII.			
Veremond III. 1037	Urban II 1099		Gerhard.			
Kings of Leon *and* Caſtile *united.*			Hugh *of Bretcuil.*			
Ferdinand I, *ſurnamed the Great* 1065			Berthold.			
Sancho II 1073			Hermannus Contract.			
Alphonſo VI.			Peter, *Patriarch of Antioch.*			
			Glaber Radulphus.		Several of the Popes are looked upon as *Magicians*;—as, in theſe times of darkneſs, learning, and more eſpecially philoſo-	

Sovereign Princes.	Popes or Biſhops of Rome.	Archbiſhops of Canterbury.	Eccleſiaſtical and Theological Writers.	Heretics real or reputed.	Remarkable Events—Religious Rites.	Profane Authors.
Kings of France. Robert 1031 Henry I 1060 Philip I.			Deoduinus, *Biſhop of Leigh.* Adelman. Nicetas Pectoratus. Leo *of Bulgaria.* Conſtant. Guitmundus. Manaſſes, *Archbiſhop of Rheims.* John, *Patriarch of Antioch.* Sigefrid. Samonus *of Gaza.* Samuel *of Morocco, a converted Jew.* John Xiphilinus. Lambert. *A famous, but anonymous, work, called* Micrologus. Adam *of Bremen.* John Curopalata. Benno *of Ravenna.* Nicholas *of Methone.* Philip *the Solitary.* Othlon *of Fulda.* Tangmar. Gui Aretin. Eugeſipus.		phy and mathematics, were looked upon as magic. *Inveſtitures* introduced in this century. The tyranny of the popes is nobly oppoſed by the Emperors *Henry* I, II, and III, by *William* I, king of *England*, and other monarchs of that nation; by *Philip* king of *France*, and by the Britiſh and German churches. Baptiſm is performed by triple immerſion. The *Sabbath Faſts* introduced by *Gregory* VII. The *Ciſtercian, Carthuſian*, and *Whipping* Orders, with many others, are founded in this century. The Emperor *Henry* IV. goes barefooted to the inſolent Pontif *Gregory* VII at *Canuſium*, and does homage to this ſpiritual tyrant in the moſt ignominious manner. The ſame emperor, however, beſieges *Rome*	
Kings of England. Etheired 1016 Edmond *Ironſide* 1017 Canute *the Great, King of* Denmark 1035 Harold *Harefoot* 1039 Hardicanute 1041 Edward *the Confeſſor* 1066 Harold 1066						
Norman Line. William *the Conqueror* 1087 William Rufus 1100						
Kings of Scotland. Grimus 1003 Malcolm II 1033 Donald VII, *by ſome called* Duncan 1040						

Sovereign Princes.	*Popes or Biſhops of Rome.*	*Archbiſhops of Canterbury.*	*Eccleſiaſtical and Theological Writers.*	*Heretics real or reputed.*	*Remarkable Events—Religious Rites.*	*Profane Authors.*
Macbeth 1057			Dominick *of Grado.*		ſoon after, and makes a noble ſtand againſt the pontif.	
Malcolm III 1093			Guitmond.		Domeſday-book is compiled from a ſurvey of all the eſtates in *England.*	
Donald VIII *dethroned* 1094			Alberic.		*Jeruſalem* is taken by the Cruſaders.	
Duncan II 1096			Oſborn, *a Monk of Canterbury.*			
Donald *again* 1097						
Kings of Sweden.						
Olaus II 1019						
Aſmund 1035						
Aſmund-ſlem 1041						
Hakon 1059						
Stenchil 1061						
Ingo III 1064						
Halſtan 1080						
Philip.						
Kings of Denmark.						
Sweyn 1014						
Canute *the Great, King of England* 1035						
Harold 1040						
Hardicanute 1041						
Magnus 1048						
Sweyn II 1074						
Harold VII 1085						

Sovereign Princes.	*Popes or Biſhops of Rome.*	*Archbiſhops of Canterbury.*	*Eccleſiaſtical and Theological Writers.*	*Heretics real or reputed.*	*Remarkable Events—Religious Rites.*	*Profane Authors.*
St. Canute 1086						
Olaus III 1086						
Eric III.						
Kings of Poland.						
Boleſlaus *firſt king* 1025						
Miciſlaus 1034						
Interregnum.						
Caſimir 1058						
Boleſlaus II 1079						
Ladiſlaus.						
Kings of Jeruſalem.						
Godfrey, *choſen king in* 1099, *dies in* 1100						
Baldwin I.						

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CENTURY XII.

Sovereign Princes.	*Popes or Biſhops of Rome.*	*Archbiſhops of Canterbury.*	*Eccleſiaſtical and Theological Writers.*	*Heretics real or reputed.*	*Remarkable Events.—Religious Rites.*	*Profane Authors.*
Emperors of the Eaſt.	*Antipodes,*	Anſelm	Gilbert,	*The* Bogomiles *and* Catharists *were a kind of* Manichæans.	The *Sclavonians* and the inhabitants of the iſland of *Rugen* receive the light of the Goſpel, and their example is followed by the *Livonians* and *Finlanders.*	Robert Bacon.
A. D.	Paſchal II	1109	*Abbot of Weſtminſter.*			Anſelm *of Laon.*
Alexius I, Comnen.	1118	Rodulphus	Guibert.		The ſtate of affairs in *Aſiatic Tartary* changes in favour of the Chriſtians, by the elevation of *Preſter John.*	Vaccarius.
1118	Clement,	1122	Sigebert *of Gemblours.*			Leoninus, *the ſuppoſed introducer of Latin Rhymes.*
John II, Comnen.	Albrecht,	William Corbeil	Peter Alphonſo.			Roger Hoveden.
1143	Theodore, *and* Maginulph.	1136	Odo *of Orleans.*			John *of Saliſbury.*
Emanuel Comnen.		Theobald	Godfrey *of Vendoſme.*			William *of Somerſet.*
1180	Gelaſius II	1168	Rupert *of Dyits.*			John Zonaras.
Alexius II, Comnen.	1119	Thomas Becket	Baldric.			George Cedrenus.
1183	Caliſtus II	1170	Arnulph, *Biſhop of Liſieux.*			John Cinnamus.
Andronicus Comnen. 1185	1124	Richard	Bernard *of Clairval.*			Silveſter Giral, *Biſhop of St. David's.*
Iſaac II, Ang. 1195	Honorius II 1130	1183	Abelard.			Godfrey *of Viterbo.*
Alexius III, Ang. *or* Comnen.	Innocent II	Baldwin	Æthelred.			William *of Newburgh, an Engliſh Hiſtorian.*
	1143	1191	Baldwin, *Archbp. of Canterbury.*			Pelagius, *Biſhop of Oviedo.*
Emperors of the Weſt.	Celeſtine II	Reginald Fitz-jocelin 1191	Euthymius Zigab.			John *of Milan, author of the poem called,* Schola Salornitana.
Henry IV	1144	Hubert Walter.	William *of Somerſet.*			
1106	Lucius II.		John *of Saliſbury.*			
Henry V	1145		Thomas Becket *Archbp. of Canterbury.*			
1125	Eugenius III 1153		Gervais, *a Monk of Canterbury.*			
Lotharius II 1138	Anaſtaſius IV 1154		Nicephorus *of Brienne.*			
Conrad III 1152	Adrian IV 1159					
Frederic I, *ſurnamed* Barbaroſſa	Alexander III 1181					
1190	Lucius III 1185					
Henry VI	Gregory VIII 1188					
1197	Clement III 1191					
Philip.	Celeſtine III 1199					

Sovereign Princes.	*Popes or Biſhops of Rome.*	*Archbiſhops of Canterbury.*	*Eccleſiaſtical and Theological Writers.*	*Heretics real or reputed.*	*Remarkable Events—Religious Rites.*	*Profane Authors.*
Kings of Spain, i.e. *of* Leon *and* Caſtile.			Anſelm, *Biſhop of Havelb.*	*points, they rather deſerve the title of* REFORMERS *and* WITNESSES *to the* TRUTH, *than that of Heretics.*	mous *Pandect* of *Juſtinian* is diſcovered in the ruins of *Amalphi*, or *Melfi*, when that city was taken by *Lotharius* II, in 1137, and this emperor makes a preſent of it to the city of *Piſa*, whoſe fleet had contributed, in a particular manner, to the ſucceſs of the ſiege.	Robert Pullein, *an Engliſh Cardinal.*
Alphonſo VI 1109			Jo. Zonaras.			Abraham Aben-Ezra.
Alphonſo VII 1137			Mich. Glycas.			John *and* Iſaac Tzetzes.
Alphonſo VIII 1157			Hug. Victorinus.			Henry *of Huntington.*
Sancho III 1158			Eadmerus.			Nicetas.
Ferdinand II 1175			George Cedrenus.			Wernier.
Alphonſo IX.			Peter, *the Venerable.*			Moſes Maimonides.
Kings of France.			Honorius *of Autun.*			Anvari, *a Perſian Aſtronomer.*
Philip I 1108			Foucher.			Portius Azo.
Lewis VI, *ſurnamed the Groſs* 1137			Alger.			Neſtor, *a Ruſſian Hiſtorian.*
Lewis VII, *ſurnamed the Young* 1180			Gratian.			Falcandus.
Philip Aug.			Peter Lombard.			Benjamin de Tudele, *a Spaniſh Jew, whoſe Travels were tranſlated by* Baratier.
Kings of England.			Henry *of Huntington*			Averroes.
Henry I 1135			William *Biſhop of Rheims.*			Euſtathius, *Biſhop of Theſſalonica.*
Stephen 1154			Conſtantine Harmen.			Salomon Jarchi.
Henry II 1189			Orderic Vital.			Alhaſen, *an Arabian who compoſed a large*
Richard I 1199			Conſtantine Manaſſ.			
John.			Zacharias Chryſop.			
Kings of Scotland.			Peter *of Blois.*			
Edgar 1106			Peter Comeſtor.			
Alexander 1124			Peter de Celles.			
David 1153			Peter *of Poitiers.*			
			John Cinnamus.			
			John Beleth.			
			Helmold.			
					Becket, archbiſhop of *Canterbury*, aſſaſſinated before the altar, while he was at *veſpers* in his cathedral.	
					The ſcandalous traffic of indulgences begun by the biſhops, and ſoon after monopolized by the popes.	
					The Scholaſtic Theology, whoſe jargon did ſuch miſchief in the	

Sovereign Princes.	*Popes or Biſhops of Rome.*	*Archbiſhops of Canterbury.*	*Eccleſiaſtical and Theological Writers.*	*Heretics real or reputed.*	*Remarkable Events—Religious Rites.*	*Profane Authors.*
Malcolm IV 1165 William			Giſlebert, *Biſhop of London.* Stephen Harding. George Xiphilin. Alexand. Ariſt. Godfrey *of Viterbo.* Theod. Balſamon. Richard *of St. Victor.* William *of Auxerre.* Bruno *of Aſt.* Simeon *of Durham.*		church, had its riſe in this century. The ſeeds of the Reformation ſown, in this century, by the *Waldenſes*, and other eminent men in *England* and *France.* Pope *Paſchal* II orders the Lord's ſupper to be adminiſtered only in one kind, and retrenches the cup. The *Canon-Law* formed into a *body*, by *Gratian.* Academical degrees introduced in this century. Learning revived and encouraged in the Univerſity of *Cambridge.* The pope declares war againſt *Roger* king of *Sicily*, who takes from his Holineſs *Capua* and *Beneventum.* The council of *Clarendon* held againſt *Becket.* The kings of *England* and *France* go to the Holy Land.	*work on Optics.* George Elmacin, *author of the* Hiſtory of the Saracens, *tranſlated by* Erpenius. Jeffrey *of Monmouth.* Henry *of Huntington.*
Kings of Sweden. Philip 1110 Ingo IV 1129 Ragwald 1140 Magnus, *depoſed in* 1148 Suercher 1160 Eric, *the Holy* 1161 Charles VII 1168 Canute 1192 Suercher II.						
Kings of Denmark. Eric II 1101 Nicholas 1135 Eric III 1138 Eric IV 1147 Sweyn IV 1155 Canute V 1155 Valdemar 1182 Canute VI.						
Kings of Poland. Uladiſlaus 1102 Boleſlaus III 1139 Uladiſlaus II 1146 Boleſlaus IV 1173						

Sovereign Princes.	*Popes or Biſhops of Rome.*	*Archbiſhops of Canterbury.*	*Eccleſiaſtical and Theological Writers.*	*Heretics real or reputed.*	*Remarkable Events—Religious Rites.*	*Profane Authors.*
Miciſlaus 1178					*Henry* II of *England*, being called by one of the Iriſh kings to aſſiſt him, takes poſſeſſion of *Ireland.*	
Caſimir II 1195						
Leſcus.						
Kings of Jeruſalem.						
Baldwin I 1118						
Baldwin II 1131						
Foulques 1141						
Baldwin III 1162						
Almeric 1173						
Baldwin IV 1185						
Baldwin V 1186						
Guy *of Luſignan. Jeruſalem was retaken by the Infidels in* 1187						
Almeric, *from* 1196 *to* 1205						
Kings of Portugal.						
Alphonſo I, *proclaimed king in* 1139 *dies in* 1185						
Sancho I.						

CENTURY XIII.

Sovereign Princes.	*Popes or Biſhops of Rome.*	*Archbiſhops of Canterbury.*	*Eccleſiaſtical and Theological Writers.*	*Heretics real or reputed.*	*Remarkable Events — Religious Rites.*	*Profane Authors.*
Emperors of the Eaſt.	Innocent III 1216	Hub. Walter 1204	Joachim.	The Waldenſes.	The Mahometan religion triumphs over Chriſtianity in *China* and the Northern parts of *Aſia*, by flattering the paſſions of voluptuous princes.	Roger Bacon, *one of the great reſtorers of learning and philoſophy.*
A. D.	Honorius III 1226	Stephen Lancton 1228	John, *Biſhop of Macedonia.*	Neſtorians.	A papal embaſſy is ſent to the Tartars by *Innocent* IV.	Saxo-Grammaticus.
Alexius III *dethroned in* 1203	Gregory IX 1241	Richard Wetherſhed 1231	Demetrius Chomatenus.	Jacobites.	A fourth Cruſade is undertaken by the French and Venetians, who make themſelves maſters of *Conſtantinople*, with a deſign to reſtore the throne to *Iſaac Angelus*, who had been dethroned by his brother *Ducas*.	Ralph de Diceto.
Alexius IV *dethroned in* 1204	Celeſtine IV 1243	St. Edmund 1242	Mark, *Patriarch of Alexandria.*	The Brethren and Siſters of the Free Spirit, *otherwiſe called* Beghards *and* Beguttes, Beghins, *and* Turlupins.		Walter *of Coventry.*
Alexius Ducas, *ſurnamed* Murzuphle 1204	Innocent IV 1254	Boniface 1270	Malachy, *Archbiſhop of Ardmagh.*	Amalric.		Alexander *of Paris, the founder of French poetry.*
Latin Emperors of the Eaſt reſiding at Conſtantinople.	Alexander IV 1261	Robert Kilwardby 1278	Nicetas Choniata.	Joachim.		Villehardoin, *an Hiſtorian.*
Baldwin I 1205	Urban IV 1264	John Peckham 1291	Francois d'Aſſiſe.	Wilhelmina.		Accurſi *of Florence.*
Henry 1216	Clement IV 1268	Robert Winchelſey	Allan de l'Iſle.	*The ſect of the Apoſtles.*		Kimchi, *a Spaniſh Jew.*
Peter 1221	Gregory X 1276		Jacobus de Vitriaco.	John *of Parma, author of the* Everlaſting Goſpel.		Conrad de Litchenaw.
Robert 1229	Innocent V 1276		Peter, *the Monk.*	Flagellants, *or* Whippers.		John Holywood, *called* De ſacro boſco, *author of the* Sphæra Mundi.
Baldwin II 1261	Adrian V 1276		Anthony *of Padua.*	Circumcellians.		Actuarius, *a Greek Phyſician.*
Greek Emperors reſiding at Nice.	John XX 1277		Germanus Cæſarius.			Rod. Ximenes, *Archbiſhop of Toledo.*
Theodore Laſcaris 1222	Nicholas III 1280		William *of Paris.*			
John Ducas III 1255	Martin IV 1285		Raymon *of Pennafort.*			
Theodore Laſcaris 1259	Honorius IV 1288		Alexander de Hales.			
	Nicholas IV 1292		Edmund Rich, *Archbp. of Canterbury.*			
	Celeſtine V 1294		Thomas *of Spalatro.*			

Sovereign Princes.	*Popes or Biſhops of Rome.*	*Archbiſhops of Canterbury.*	*Eccleſiaſtical and Theological Writers.*	*Heretics real or reputed.*	*Remarkable Events—Religious Rites.*	*Profane Authors.*
John Laſcaris IV 1259 Michael Palæologus *retakes Conſtantinople in the year* 1261, *and thus unites in his perſon the Latin and Greek Empires; he dies in* 1283 Andronicus II.			John Peckham, *Archbp. of Canterbury.* Roger Bacon. Albert, *the Great.* Robert Groſſeteſte. Vincent de Beauvais. Robert Sorbon. George Acropolita. Hugo de St. Caro. George Metochita. Guillaume de St. Amour. Nicephorus Blem. Thomas Aquinas. Bonaventura. Gilbert *of Tournay.* John *of Paris, an oppoſer of Tranſubſtantiation and Papal Tyranny.* John Beccus. Nicetas Acominatus. Theodore Laſcaris. Arſenius.		*Flanders,* Emperor of the Greeks. The empire of Franks in the Eaſt, which had ſubſiſted fifty-ſeven years, is overturned by *Michael Palæologus.* A Fifth Cruſade—which is carried on by the confederate arms of *Italy* and *Germany.* *Damietta* taken—but ſoon after retaken. The fleet of the Cruſaders ruined by the Saracens. The Fifth Cruſade undertaken by *Lewis* IX, who retakes *Damietta,* is afterwards reduced, with his army, to the greateſt extremities,—dies of the plague in a ſecond Cruſade, and is canoniſed. The Knights of the Teutonic Order, under command of *Herman de Saliza,* conquer and convert to Chriſtianity the Pruſſians,	Michael Coniat, *Biſhop of Athens.* Ivel. Rigord, *an Hiſtorian.* Pierre de Vignes. Matthew Paris. Suffridus. Sozomene, *author of the* Univerſal Chronology, *which is yet in MS. in the poſſeſſion of the Regular Canons of Fiſoli, near Florence.* Barthol. Cotton *of Norwich; ſee* Wharton's Anglia Sacra. Engelbert. Thomas Wicke, *an Engliſh Hiſtorian.* Vitellio, *a Poliſh Mathematician.* Albert, *the Great.* Colonna, *Archbp. of Meſſina.*
Emperors of the Weſt. Philip 1208 Otho IV 1218 Frederic II 1250 *Civil wars and an Interregnum, during which* Conrad *of Suabia,* William *count of Holland,* Richard *king of England,* Alphonſo *of Spain,* Ottocar *of Bohemia, appear on the ſcene of action.*						

Sovereign Princes.	*Popes or Biſhops of Rome.*	*Archbiſhops of Canterbury.*	*Eccleſiaſtical and Theological Writers.*	*Heretics real or reputed.*	*Remarkable Events — Religious Rites.*	*Profane Authors.*
Rodolphus *of Hapſburg is elected Emperor, and dies in* 1291			George Pachymer.		at the deſire of *Conrad*, duke of *Maſſovia*.	Michael Scot, *the tranſlator of* Ariſtotle.
Adolphus *of Naſſau* 1298			George *the Cyprian*.		Chriſtianity is propagated among the Arabians in *Spain*.	Gregory Albufarius.
Albert I.			Stephen Langton, *Archbp. of Canterbury*.		The philoſophy of *Ariſtotle* triumphs over all the ſyſtems that were in vogue before this century.	Foſcarari *of Bologna*.
Kings of Spain, i.e. *of* Leon *and* Caſtile.			Robert Capito.		The power of creating Biſhops, Abbats, &c. is claimed by the Roman pontifs, whoſe wealth and revenues are thereby greatly augmented.	Alphonſo, king *of Caſtile*.
Alphonſo IX 1214			Thomas Cantiprat.			Cavalcanti *of Florence*.
Henry I 1217			Richard Middleton.			Dinus, *a famous Juriſt*.
Ferdinand III 1252			William Durand.			Marco Paolo, *a Venetian, whoſe travels in China are curious*.
Alphonſo X 1284			Ægidius de Columna.			Francis Barberini, *an Italian Poet*.
Sancho IV 1295			Guil. Peraldus.			
Ferdinand IV.			Martin Polon.			
Kings of France.			Raymond Martin.			
Philip Aug. 1223			Gregory Albufarius.			
Lewis VIII 1226			Jacob de Voragine.			
Lewis IX *ſainted* 1270			Guillaume de Seignelai, *Biſhop of Auxerre*.		*John*, king of *England*, excommunicated by Pope *Innocent* III, is guilty of the baſeſt compliances, through his ſlaviſh fear of that inſolent pontif.	
Philip III *the Hardy* 1285			William *of Auvergne, Biſhop of Paris*.		The *Inquiſition* eſtabliſhed in *Narbonne Gaul*, and committed to the direction of *Dominic* and his Order, who treat the Waldenſes, and other *reputed* heretics, with the moſt inhuman cruelty.	
Philip IV *the Fair*.			Henry *of Ghent*.			
Kings of England.			*Pope* Boniface VIII.			
John 1216						
Henry III 1272						
Edward I.					The adoration of the *Hoſt*	

Sovereign Princes.	Popes or Biſhops of Rome.	Archbiſhops of Canterbury.	Eccleſiaſtical and Theological Writers.	Heretics real or reputed.	Remarkable Events—Religious Rites.	Profane Authors.
Kings of Scotland. William 1214 Alexander II 1249 Alexander III 1286 *Interregnum.* John Baliol.					is introduced by Pope *Honorius* III. The *Magna Charta* is ſigned by King *John* and his barons on the 15th of June, at *Runnemede*, near *Windſor*. A debate ariſes between the Dominicans and Franciſcans concerning the *Immaculate Conception* of the Virgin *Mary*. Jubilees inſtituted by Pope *Boniface* VIII. The *Sicilian Veſpers*—when the French in *Sicily*, to the number of 8000, were maſſacred in one evening, at a ſignal given by *John Procbyta*, a Sicilian nobleman. *Conrad*, duke of *Suabia*, and *Frederick* of *Auſtria*, beheaded at *Naples* by the counſel of Pope *Clement* IV. The Jews are driven out of *France* by *Lewis* IX, and all the copies of the *Talmud*, that could be found, are burnt.	
Kings of Sweden. Suercher II 1211 Eric X 1218 Jean I 1222 Eric XI. 1250 Waldemar 1276 Magnus 1290 Birger.						
Kings of Denmark. Canute VI 1202 Waldemar II 1241 Eric VI 1250 Abel 1252 Chriſtopher 1259 Eric VII 1286 Eric VIII.						
Kings of Poland. Leſcus V 1203 Uladiſlaus III 1226 Boleſlaus V 1279						

Sovereign Princes.	*Popes or Biſhops of Roma.*	*Archbiſhops of Canterbury.*	*Eccleſiaſtical and Theological Writers.*	*Heretics real or reputed.*	*Remarkable Events—Religious Rites.*	*Profane Authors.*
Leſcus VI 1289 Boleſlaus, Henry, *and* Uladiſlaus, *take the title of Governors.* Premiſlaus 1296 Uladiſlaus IV *depoſed in* 1300 Wenceſlaus, *king of Bohemia.*					The college of electors founded in the empire. The aſſociation of the *Hans-Towns.* The Dominicans, Franciſcans, Servites, Mendicants, and the Hermits of St. *Auguſtin*, date the origin of their orders from this century. The fables concerning the Removal of the chapel of *Loretto*; the Viſion of *Sim. Stocbius*; the Wandering Jew; and St. *Anthony*'s obliging an aſs to adore the ſacrament, are invented about this time. The Feſtivals of the Nativity of the Bleſſed Virgin, and of the Holy Sacrament or Body of *Chriſt* inſtituted. The preſent Houſe of *Auſtria* take their riſe in this century. *Wales* is conquered by *Edward*, and united to *England.* There is an uninterrupted	
Kings of Portugal. Sancho I 1212 Alphonſo II 1223 Sancho II 1246 Alphonſo III 1294 Denis.						

Sovereign Princes.	*Popes or Biſhops of Rome.*	*Archbiſhops of Canterbury.*	*Eccleſiaſtical and Theological Writers.*	*Heretics real or reputed.*	*Remarkable Events—Religious Rites.*	*Profane Authors.*
					ſucceſſion of Engliſh parliaments from the year 1293.	

CENTURY XIV.

Sovereign Princes.	*Popes or Biſhops of Rome.*	*Archbiſhops of Canterbury.*	*Eccleſiaſtical and Theological Writers.*	*Heretics real or reputed.*	*Remarkable Events—Religious Rites.*	*Profane Authors.*
Emperors of the Eaſt. A. D. Andronicus II 1332 Andronicus, *the Younger* 1341 John Cantacuzenus *uſurps the government under* John Palæologus, *and holds it till the year* 1355. John VI, Palæol. 1390	Boniface VIII 1303 Benedict XI 1314 Clement V 1316 John XXI 1334 *A ſchiſm between* Peter *and* John. Benedict XII 1342 Clement VI 1352 Innocent VI 1362 Urban V 1372 *A ſchiſm between* Urban *and* Clement.	Robert Winchelſey 1313 Walter Raynold 1327 Simon Mepham 1333 J. Stratford 1348 Thomas Bradwardin 1349 Simon Iſlip 1365 Simon Langham 1374 Simon Sudbury 1381 W. Courtney 1396 Thomas Arundel.	Nicephorus Calliſtus. Raymond Lully. Matthæus Blaſtares. Barlaam. Greg. Acindynus. John Cantacuzenus. Nicephorus Greg. John Duns Scotus. Andrew *of Newcaſtle.* Francis Mayron. Durand *of St. Portian.* Nicholas de Lyra.	Waldenſes, Palamites, Heſycaſts, *and* Quietiſts, *three different names for one ſect.* *Spiritual* Franciſcans. Ceccus Aſculanus, *who was burnt at Florence by the Inquiſition, for making ſome experiments in mechanics that appeared miraculous to*	Fruitleſs attempts made to renew the Cruſades. Chriſtianity encouraged in *Tartary* and *China*; but loſes ground towards the end of this century. The Lithuanians and *Jagello*, their prince, converted to the Chriſtian faith in the year 1386. Many of the Jews are *compelled* to receive the Goſpel. Philoſophy and Grecian literature are cul-	Dante, *the principal reſtorer of Philoſophy and Letters, and alſo one of the moſt ſublime Poets of modern times.* Petrarch. Boccace. Chaucer. Matthew *of Weſtminſter.* Nicholas Triveth. Nicephorus Gregoras, *the compiler of the By-*

Sovereign Princes.

Andronicus IV 1392
Emanuel II.

Emperors of the Weſt.
Albert I 1308
Henry VII, Luxen. 1313
Lewis V, Bav. 1347
Charles IV 1378
Wenceſlaus 1400

Kings of Spain, i. e. Leon *and* Caſtile.
Ferdinand IV 1312
Alphonſo XI 1350
Pedro *the Cruel* 1369
Henry II 1379
John I 1390
Henry III.

Kings of France.
Philip *the Fair* 1314
Lewis X, Hutin 1316
Philip V 1321
Philip VI, Valois 1350
John 1364
Charles V 1380
Charles VI.

Popes or Biſhops of Rome.

Gregory XI 1378
The death of Gregory IX *occaſioned that violent ſchiſm that threw the Weſtern church into the utmoſt confuſion. The church of Rome had two Popes, one reſiding at Rome, the other at Avignon.*

At Rome.
Urban VI 1389
Boniface IX.

At Avignon.
Clement VII, *not acknowledged* 1394
Benedict XIII.

Archbiſhops of Canterbury.

Eccleſiaſtical and Theological Writers.

John Bacon.
William Occam.
Nicholas Triveth.
Andrew Horne.
Richard Bury.
Walter Burley.
Richard Hampole.
Robert Holkot.
Thomas Bradwardin, *Archbiſhop of Canterbury.*
John Wickliff.
Thomas Stubbs.
John de Burgo.
William Wolfort.
The laſt thirteen all Engliſh Authors.
Peter Aureolus.
John Baſſolis.
Bernard Guido.
Alvarus Pelagius.
Theophanes, *Biſhop of Nice.*
Philotheus.
Antonius Andreas.
Herveus Natalis.

Heretics real or reputed.

the vulgar.
Echard.
Johan de Mercuria.
Beghards, *and* Beguines.
As to the Cellites *or* Lollards, *they cannot be eſteemed Heretics.*
The followers of John Wickliff *deſerve an eminent place, with their leader, in the liſt of Reformers.*
Nicholas *of Calabria.*
Martin Gonſelve.
Reghard Bartoldus de Rorbach.
The Dancers.

Remarkable Events—Religious Rites.

tivated with zeal in this century.

The diſputes between the Realiſts and Nominaliſts revived.

Philip the Fair, king of *France*, oppoſes with ſpirit the tyrannic pretenſions of the pope to a temporal juriſdiction over kings and princes, and demands a general council to depoſe *Boniface* VIII, whom he accuſes of *Hereſy*, *Simony*, and ſeveral enormities.

The papal authority declines.

The reſidence of the popes removed to *Avignon.*

The Univerſities of *Avignon*, *Perſia*, *Orleans*, *Florence*, *Cahors*, *Heidelberg*, *Prague*, *Perpignan*, *Cologn*, *Pavia*, *Cracovia*, *Vienna*, *Geneva*, *Orange*, *Sienna Enfurt*, *Angers*, founded.

The riſe of the *Great weſtern ſchiſm*, which deſtroy-

Profane Authors.

zantine Hiſtory.
Theodore Metochita.
Guillaume de Nangis, *Hiſtorian.*
Henry Stero, *Hiſtorian.*
Dinus Mugellanus.
Evrard, *Hiſtorian.*
Hayton, *an American Hiſtorian.*
Albertino Muſſato.
Orderick de Forli.
Lupold, *Biſhop of Bamberg.*
Peter *of Duiſbourg, an Hiſtorian.*
Albert *of Straſburg, an Hiſtorian.*
Barlaam *of Calabria, Maſter of Petrarch.*
Joinville.
Peter de Apono, *Phyſician and Aſtronomer.*
Marſilius *of Padua, a famous Lawyer.*
John André, *an eminent Juriſt.*
Leontius Pilato, *one*

Sovereign Princes.	*Popes or Biſhops of Rome.*	*Archbiſhops of Canterbury.*	*Eccleſiaſtical and Theological Writers.*	*Heretics real or reputed.*	*Remarkable Events—Religious Rites.*	*Profane Authors.*
Kings of England.			Thomas *of Straſburg.*		ed the unity of the Latin church, and placed at its head two rival popes.	*of the reſtorers of learning.*
Edward I 1307			Raynerius *of Piſa.*		*John Wickliff* oppoſes the Monks, whoſe licentiouſneſs and ignorance were ſcandalous, and recommends the ſtudy of the Holy Scriptures.	Gentilis de Foligno.
Edward II 1327			John *of Fribourg.*			Iſmael Abulfeda, *an Arabian Prince.*
Edward III 1377			*Pope* Clement VI.			Peter *of Ferrara.*
Richard II 1399			Thomas Joyſius.			Arnold *of Villeneuve.*
Henry IV.			John *of Naples.*			William Griſant, *an Engliſh Mathematician.*
Kings of Scotland.			Albert *of Padua.*		A warm conteſt ariſes among the Franciſcans about the poverty of *Chriſt* and his Apoſtles.	Homodei *of Milan.*
John Baliol 1306			Michael Ceſenas.			Albergotti *of Arezzo.*
Robert Bruce 1329			Gregory Palamas.			Philip *of Leyden.*
David II 1370			Andronicus.			Baldus de Ubaldis.
Robert II 1390			Peter *of Duiſbourg.*			Froiſſard, *a French Hiſtorian.*
Robert III.			Ludulf Saxon.		Another between the Scotiſts and Thomiſts, about the doctrines of their reſpective chiefs.	
Kings of Sweden.			*Cardinal* Cajetan.			
Birger 1326			James *of Viterbo.*			
Magnus 1363			*Cardinal* Balde.			
Albert, *defeated by* Margaret *queen of Denmark in* 1387, *dies in the year* 1396			George *of Rimini.*		Pope *Clement* V. orders the *Jubilee*, which *Boniface* had appointed to be held every hundredth year, to be celebrated twice in that ſpace of time.	
Margaret.			*Pope* Benedict II.			
Kings of Denmark.			Gui *of Perpignan.*			
Eric VIII 1321			Nicholas Cabaſilas, *Archbiſhop of Theſſalonica.*		The Knights Templars are ſeized and impriſoned; the greateſt part of them put to death, and their Order ſuppreſſed.	
Chriſtopher II 1333			Richard, *Biſhop of Ardmagh.*			
Waldemar III 1375			Demetrius Cydonius.			
Olaus 1387			Petrarch.			
Margaret.			Peter Berchorius.			
			John Cypariſſotes.			

Sovereign Princes.	*Popes or Biſhops of Rome.*	*Archbiſhops of Canterbury.*	*Eccleſiaſtical and Theological Writers.*	*Heretics real or reputed.*	*Remarkable Events—Religious Rites.*	*Profane Authors.*
Kings of Poland. Wincelaus 1305 Uladiſlaus *re-aſcends the throne, and dies in* 1333 Caſimir III 1370, *the laſt of the Piaſts.* Lewis, *king of Hungary* 1381 *Interregnum.* Uladiſlaus Jagellon, *duke of Lithuania.*			Nicholas Oreſme. Philip Ribot. Nilus Rhodius. Marſilius Pat. Maximus Plan. Petrarch. John Taulerus. Greg. Palamas. Nic. Eymericus. John Ruſbroch. Manuel Caleca. Catherine *of Sienna.* St. Bridget. Gerhard *of Zutphen.* Pierre Ailli. Francis Zabarella. Marſilius *of Padua, who wrote againſt the Papal Juriſdiction.* Philippe de Mazieres. Jordan *of Quedlinburg.* Barth. Albici *of Piſa, author of the famous book of the* Conformities of St.		The riſe of the Roman empire in 1303. The *Golden Bull*, containing rules for the election of an Emperor, and a preciſe account of the dignity and privileges of the electors, is iſſued out by *Charles* IV. Pope *Clement* VI adds the county of *Avignon* to the Papal territories. The Emperor *Henry* VII dies, and is ſuppoſed by ſome authors to have been poiſoned by a conſecrated wafer, which he received at the ſacrament, from the hands of *Bernard Politian*, a Dominican monk. This account is denied by authors of good credit. The matter, however, is ſtill undecided. Gun-powder is invented by *Schwartz*, a monk. The *Mariner's Compaſs* is invented by *John Goia*, or, as others allege, by *Flavio*,	
Kings of Portugal. Denis 1325 Alphonſo IV 1357 Pedro *the Juſticiary* 1367 Ferdinand 1383 *Interregnum.* John I.						
Ottoman Emperors. *The ancient hiſtory of the Turks extends from the beginning of the Seventh to the commencement of the Fourteenth cen-*						

Sovereign Princes.	*Popes or Biſhops of Rome.*	*Archbiſhops of Canterbury.*	*Eccleſiaſtical and Theological Writers.*	*Heretics real or reputed.*	*Remarkable Events—Religious Rites.*	*Profane Authors.*
tury. The modern commences about the beginning of the Fourteenth century. Othman 1327 Or Khan 1359 Amurat, *or* Morad 1389 Bajazet.			Francis with Jeſus Chriſt. Fabri, *Biſhop of Chartres.* Michael Angli-anus. Raymond Jordon. Jac. de Theramo. Manuel Chryſolo-ras. *Cardinal* Francis. Zarabella, *with many others, too numerous to mention.*		The city of *Rhodes* is taken from the Saracens, in the year 1300, by the Knights Hoſpitallers, or, as they are now called, Knights of *Malta.* *Tamerlane* extends his conqueſts in the Eaſt. The Bible is tranſlated into French by the order of *Charles* V. The feſtival of the *Holy lance* and *Nails* that pierced *Jeſus Chriſt* inſtituted by *Clement* V.—Such was this Pontif's arrogance, that once, while he was dining, he ordered *Dandalus*, the Venetian ambaſſador, to be chained under the table like a dog. The beginning of the Swiſs Cantons. The Emperors, *Lewis* of *Bavaria*, *Philip* the Fair, king of *France*, *Edward* III, king of *England*, who oppoſed the tyranny of the Popes, may be	

Sovereign Princes.	*Popes or Biſhops of Rome.*	*Archbiſhops of Canterbury.*	*Eccleſiaſtical and Theological Writers.*	*Heretics real or reputed.*	*Remarkable Events—Religious Rites.*	*Profane Authors.*
					looked upon as witneſſes to the truth and preparers of the Reformation. To theſe we may add *Durand*, *Gerſon*, *Olivus*, who called the pope Antichriſt, and *Wickliff*, who rejected *Tranſubſtantiation*, the *Sacrifice of the Maſs*, the *Adoration of the Hoſt*, *Purgatory*, *Meritorious Satisfactions by Penance*, *Auricular Confeſſion*, *the Celibacy of the Clergy*, *Papal Excommunications*, the *Worſhip of images*, the *Virgin and Relicks*. The Order of the Garter is inſtituted in *England* by *Edward* III.	

CENTURY XV.

Sovereign Princes.	*Popes or Biſhops of Rome.*	*Archbiſhops of Canterbury.*	*Eccleſiaſtical and Theological Writers.*	*Heretics real or reputed.*	*Remarkable Events—Religious Rites.*	*Profane Authors.*
Emperors of the Eaſt.	Boniface IX 1404	Thomas Arundel 1413	John Huſs.	The Waldenſes.	The Moors and Jews are converted in *Spain*, by force.	Laurentius Valla, *the great reſtorer of Latin elocution.*
A. D.	Innocent VII 1406	H. Chichley 1443	Jerome *of Prague.*	The Wickliſites.	In the year 1492, *Chriſtopher Columbus* opens a paſſage into *America*, by the diſcovery of the iſlands of *Hiſpaniola*, *Cuba*, and *Jamaica.*	Leonard Aretin.
Manuel II 1425	Gregory XII *depoſed* 1409	John Stafford 1452	Paulus Anglicus.	The White Brethren.	*Conſtantinople* taken by the Turks in the year 1453.	Gaſparini.
John VI, Palæologus 1448	Alexander V 1410	John Kemp 1453	John Gerſon.	The Men of Underſtanding, *who were headed by* Ægidius Cantar, *and* William *of Hildernifſen.*	Letters flouriſh in *Italy*, under the protection of the Houſe of *Medici* and the Neapolitan monarchs of the Houſe of *Arragon.*	William Lynwood.
Conſtantine Palæologus, *ſo far down as the year 1453, when Conſtantinople was taken by* Mahomet II.	John XXII *depoſed* 1417	Thomas Bourchier 1486	Herman de Petra.	Picard, *an Adamite. The following deſerve rather the denomination of Reformers than Heretics*, viz. John Huſs. Jerome *of Prague.*	The calamities of the Greeks, under the Turkiſh government, conduce to the advancement of learning among the Latins.	Alexander Chartier.
Emperors of the Weſt.	Martin V 1431	J. Morton 1500	Theod. de Niem, *Archbiſhop of Cambray.*		The council of *Conſtance* is aſſembled by the Emperor *Sigiſmond* in the year 1414.	Gob. Perſona.
Robert 1410	Eugenius IV 1447		Tho. Valdenſis.		*John Huſs* and *Jerome* of	Fr. Frezzi.
Jodocus *not acknowledged.*	*A ſchiſm—The council of Baſil depoſe* Eugenius, *and elect* Amadeus, *firſt Duke of Savoy, who aſſumes the title of* Felix V.		*Pope* Alexander V.			Chriſtine *of Piſi.*
Sigiſmund 1437			John Caperolus.			Paul de Caſtro.
Albert II *of Auſtria* 1439			Peter de Ancharano.			Poggio *of Florence.*
Frederic III 1493			Nicholas de Clemingis.			John Forteſcue, *High Chancellor of England.*
Maximilian I.			Theod. Urias.			Theod. Gaza.
Kings of Spain, i. e. Leon *and* Caſtile.	Eugenius *however triumphs in the iſſue.*		Alphonſ. Toſtat.			Bart. Facio.
Henry III 1406	Nicholas V 1455		John, *Patriarch of Antioch.*			Dlugloſſus, *a Peliſh Hiſtorian.*
John II 1454	Calliſtus III 1458		Mark *of Epheſus.*			R. Sanc. de Arevallo.
	Pius II 1464		*Cardinal* Beſſarion.			Laon. Calcondilas.
	Paul II 1471		G. Scholarius.			J. Savonarola.
	Sixtus IV 1484		D. Gemiſtius.			Marcilius Ficinus.
			John de Turrecremata.			

Sovereign Princes.	*Popes or Biſhops of Rome.*	*Archbiſhops of Canterbury.*	*Eccleſiaſtical and Theological Writers.*	*Heretics real or reputed.*	*Remarkable Events—Religious Rites.*	*Profane Authors.*
Henry IV. 1474 Ferdinand, *in right of* Iſabella.	Innocent VIII 1492 Alexander VI.		George *of Trapezonde.* John Capiſtran. Laurentius Valla. John *of Segovia.* Franc. de la Place. Reginald, *Biſhop of St. Aſaph.* Antonin, *Archbiſhop of Florence.* Nicholas de Cuſa, *Biſhop of Brixen, and Cardinal.* Thomas a Kempis. Anton. de Roſelis. Rickel. Ducas. Bened. de Accoltis. Guill. de Aoupelande. James Paradiſe, *an Engliſh Carthuſian.* Æneas Sylvius Picolom, *Pope* Pius II. Leon. Juſtinian. John Gobelin. Alphonſo de Spina.	*As alſo* John Petit. John Wellus. Peter Oſma. Matth. Grabon.	*Prague* are committed to the flames by a decree of that council. The council of *Baſil* is opened in the year 1431, and in it the reformation of the church is attempted in vain. Horrible enormities committed by the popes of this century, and more eſpecially by *Alexander* VI. The council of *Conſtance* remove the *Sacramental Cup* from the laity, and declare it lawful to *violate the moſt ſolemn engagements* when made to Heretics. The war of the Huſſites in *Bohemia.* Inſtitution of the Order of the Golden Fleece. The Moors and Jews driven out of *Spain.* The maſſacre of *Varnes*, in the year 1444. The Order of *Minimes* inſtituted by *Franc. de Pauls.* Exploits of the *Maid of Orleans.*	John Picus de Mirandula. Marc. Coc. Sabellicus. Forreſtus. Ant. Bonfinius. Jovian. Pontanus. Leonard Juſtinian. G. Gemiſtus. J. Alvarot. Guarino de Verone. J. Juv. des Urſins. Maff. Vegio. Flavio Biondo. J. Argyropuleus. *Dr.* Thomas Lynacre. The Strozzi. Bon. Monbritius. P. Callim. Eſperiente. Jul. Pompon. Lætus. Angel. Politian. Fulgoſi. A. Urceus Codrus. Mich. Marullus. Oliver de la Marche. Caiado. Abarbanel. Calepin. Bebel.
Kings of France. Charles VI Charles VII 1461 Lewis XI 1483 Charles VIII 1498 Lewis XII.						
Kings of England. Henry IV 1413 Henry V 1422 Henry VI *dethroned in* 1461 Edward IV 1482 Edward V 1483 Richard III 1485 Henry VII.						
Kings of Scotland. Robert III 1406 James I 1437 James II 1460 James III 1488 James IV.						
Kings of Sweden *and* Denmark. Margaret 1412 Eric IX *depoſed in* 1438						

Sovereign Princes.	*Popes or Biſhops of Rome.*	*Archbiſhops of Canterbury.*	*Eccleſiaſtical and Theological Writers.*	*Heretics real or reputed.*	*Remarkable Events—Religious Rites.*	*Profane Authors.*
Chriſtopher III 1448 Charles Canutſon 1471 *An Interregnum until the year* 1483 John. *Kings of* Poland. Uladiſlaus Jag. 1434 Uladiſlaus, *king of Hungary,* 1444 *An Interregnum of three years.* Caſimir IV 1492 John Albert. *Kings of* Portugal. John I 1433 Edward 1438 Alphonſo V 1481 John II 1495 Emmanuel *the Great.* *Ottoman Emperors.* Bajazet *taken priſoner by* Tamerlane *in* 1402 Solyman 1410			Greg. de Heymbourg. Theod. Lelio. Henry *of Cocum.* J. Ant. Campanus. Alex. de Imola. Henry Harphius. J. Perez. P. de Natalibus. B. Platina. P. Niger. John de Weſſalia. Hermol. Barbarus. Michael *of Milan.* Stephen Bruleſer. *Cardinal* Andr. du St. Sixte. Savanarola. Marcilius Fecinus. John Tritheme. John Pic. *of Mirandula.* Ant. de Lebrixa. Bouſſard. J. Reuchlin, *otherwiſe called* Capnio. Jovianus Pontanus. Nicholas Simonis. Claud de Seyſſel.		The art of printing, with moveable *wooden* types, is invented by *Coſter* at *Harlem*; and the farther improvements of this admirable art are owing to *Genſfleich* and *Guttemberg* of *Mentz*, and *Schoeffer* of *Straſburg*. The Univerſities of *Leipſick*, *Louvain*, *Fribourg*, *Roſtock*, *Baſil*, *Tubingen*, *Wurtzburg*, *Turin*, *Ingoldſtadt*, *St. Andrew's* in *Scotland*, *Poictiers*, *Glaſgow*, *Gripeſwalde* in *Pomerania*, *Piſa*, *Bourdeaux*, *Triers*, *Toledo*, *Upſal*, *Mentz*, *Copenhagen*, founded in this century. The firſt book printed with types of metal; which was the *Vulgate* Bible, publiſhed at *Mentz* in 1450; a ſecond edition of the ſame book was publiſhed at *Mentz* in 1642, and has been miſtaken for the firſt.	Martial de Paris. Phil. de Comines. Al. Achillini. Scipio Carteromaco. John Baptiſte Porto. Aldus Manutius. Chereſeddin Ali, *a Perſian Hiſtorian.* Arabſchah, *an Arabian Hiſtorian.* J. Whitehamſted. Ulugbeg, *a Tartar Prince.* J. Bracelli. Palmieri. Villon, *otherwiſe* Corbueil. Muller, *ſurnamed* Regiomontanus. Calentius, *a Latin Poet.* Dom. Calderini. Barth. Fontius. Enguerr. de Monſtrelet. Andronicus *of Theſſalonica.* George *of Tapeſonde.*

Sovereign Princes.	*Popes or Biſhops of Rome.*	*Archbiſhops of Canterbury.*	*Eccleſiaſtical and Theological Writers.*	*Heretics real or reputed.*	*Remarkable Events—Religious Rites.*	*Profane Authors.*
Mouſa 1413 Mahomet I 1421 Amurat II 1451 Mahomet II, *who takes Conſtantinople in* 1453 *and dies in* 1481 Bajazet II.			Simeon *of Theſſalonica.* Gobelinus Perſona. Henry *of Heſſia.* George Phranza. Vincent Ferrieres. Julianus Cæſarinus. Nich. Tudeſchus *or* Panormus. Raymond Sabund. Catherin *of Bologn.* Gregorius Meliſſen. Marcus Eugenius. Laurent. Juſtinian. Sylveſter Syropul. Ambroſe, *General of the Camaldules.* George Codinus. Onuphr. Panvinjus. Gabriel Biel. John Naucerus. John Nieder.		The famous Pragmatic ſanction eſtabliſhed in *France.* The Univerſity of *Caen* in *Normandy* is founded by the Engliſh in the year 1437. The Portugueſe ſail, for the firſt time, to the *Eaſt-Indies*, under *Vaſquez de Gama.* *Maximilian* divides the empire into ſix circles.	Fr. Philelphi. Alex. Imola. J. Ant. Campani. Nich. Perotti. Th. Littleton. Ant. *of Palermo.* Conſtant. Laſcaris. A. Barbatius. Chriſt. Perſona. Bern. Juſtiniani. Dieb. Schilling. Ralph Agricola. J. Andræa. Ermol. Barbaro. Alex. ab Alexandro. G. Merula. M. M. Boiardo. A. Mancinelli. Rob. Gaguin. Bern. Corio. Gabr. Altilius. Gul. Caourſin. J. Nanni. Al Ranuccini. P. Crinitus. Molines. Cettes. John Murmellius.
Czars or Emperors of Ruſſia. *There reigns in the Chronology of theſe princes an uncommon degree of confuſion, ſuitable to the barbariſm of that nation. In the year* 1732, *they began to publiſh at Peterſburg a ſeries of their Sovereigns, beginning with Duke* Ruricke, *who is ſuppoſed to have reigned in the ninth century. From that time downwards, all is darkneſs and perplexity, un-*						

Sovereign Princes.	Popes or Biſhops of Rome.	Archbiſhops of Canterbury.	Eccleſiaſtical and Theological Writers.	Heretics real or reputed.	Remarkable Events—Religious Rites.	Profane Authors.
til we come to the reign of John Baſilowitz I, *who, in the fifteenth century, ſhook off the yoke of the* Tartars, *and aſſumed firſt, the title of* Czar, *after having conquered the kingdom of Caſan. We therefore begin with this Prince, and ſhall follow the Chronology obſerved by the authors of the* Modern Univerſal Hiſtory, *in their Hiſtory of* Ruſſia. *The Reader may, however, conſult the* Tablettes Chronologiques de l'Hiſtoire Univerſelle *of* LENGLET, *who places this Prince in the ſixteenth century.* John Baſilowitz.						Mark Muſurus. Jaſon Mainus. Pandolph Collenucio. R. Langius. John Colet. Pietro Coſimo. Abraham Zachut.

CEN-

CENTURY XVI.

Sovereign Princes.	*Popes or Biſhops of Rome.*	*Archbiſhops of Canterbury.*	*Eccleſiaſtical and Theological Writers.*	*Heretics real or reputed.*	*Remarkable Events—Religious Rites.*	*Profane Authors.*
Emperors.	Alexander VI 1503	Henry Dean 1502	John Sleidan.	Schwenckfeldt.	The Reformation is introduced into *Germany* by *Luther*, in the year 1517; into *France* by *Calvin* about 1529; into *Switzerland* by *Zuingle*, in 1510.	*Britiſh Authors.*
A. D.	Pius III 1503	W. Warham 1532	William Budæus.	Andr. Oſiander.	*Henry* VIII of *England* throws off the Papal yoke, and becomes ſupreme head of the church.	Sir Thomas More.
Maximilian I 1519	Julius II 1513	Thomas Cranmer 1555	Deſiderius Eraſmus.	Stancarus.	*Edward* VI encourages the Reformation in *England*, and invites *Martin Luther* and other eminent divines over, to finiſh that glorious work.	Thomas Linacre.
Charles V, *abdicates the empire in* 1556 *and dies in* 1558	Leo X 1521	Reginald Pole 1558	Martin Luther.	Adiaphoriſts.	The reign of Queen *Mary* reſtores popery, and exhibits a ſcene of barbarity and perſecution that ſhocks nature.	S. Purchas.
Ferdinand 1564	Adrian VI 1523	Matthew Parker 1575	Ph. Melanchthon.	Interimiſts.	The name of Proteſtants given to the Reformed at the diet of *Spire*, in 1529.	Thomas Elliot.
Maximilian II 1576	Clement VII 1534	Edmund Grindall 1583	John Brentius.	Agricola *of Iſleben, the chief of the* Antinomians.	The league of *Smalcald* is formed in 1530.	Hect. Boetius.
Rodolphus.	Paul III 1549	John Whitgift.	Martin Bucer.	George Major.		J. Leland, *the Antiquary.*
Kings of Spain.	Julius III 1555		Ulric. Zuingle.	N. Amſdorff.		Ed. Wotton.
Ferdinand V, *ſurnamed the* Catholic, *king of Arragon, in conſequence of his marriage with* Iſabella, *becomes king of Caſtile; and the kingdoms of Arragon and Caſtile remain united.*	Marcellus II 1555		Peter Galatin.	Synergiſts.		J. Chriſtophorſon.
	Paul IV 1559		Fr. Ximenes.	M. Flacius.		Cuth. Tonſtal.
	Pius IV 1566		Thomas More.	Crypto-Calviniſts.		R. Aſcham.
	Pius V 1572		John Whitgift, *Archbiſhop of Canterbury.*	Anabaptiſts.		J. Kaye.
	Gregory XIII 1585		John Fiſher.	Mennonites.		Thomas Smith.
	Sixtus V 1590		John Oecolampadius.	Theoph. Paracelſus.		George Buchanan.
	Urban VII 1590		And. Caroloſtadt.	Poſtellus.		Alex. Arbuthnot.
	Gregory XIV 1591		John Tiligius.	David Georgius.		Sir Phil. Sidney.
	Innocent IX 1592		James Faber.	Franc. Pucius.		John Fox.
	Clement VIII.		Matthew Flacius.	Deſid. Eraſmus.		Fr. Walſingham.
Iſabella *diſpoſſeſſed* 1504			John Calvin.	Agrippa.		Ed. Grant.
Ferdinand 1516			Martin Chemnitz.	Caſſander *and* Wicelius.		Ed. Anderſon.
			James Andreas.	Conr. Vorſtius.		John Dee.
				Sam. Huberus.		Thomas Craig.
				Mich. Servetus.		G. Creighton.
						Ed. Brerewood.

Sovereign Princes.	*Popes or Biſhops of Rome.*	*Archbiſhops of Canterbury.*	*Eccleſiaſtical and Theological Writers.*	*Heretics real or reputed.*	*Remarkable Events—Religious Rites.*	*Profane Authors.*
Philip I *of Auſtria* 1506			David Chytræus.	Valent. Gentilis.	The Reformation introduced into *Scotland* by *John Knox*, about the year 1560; and	*French Authors.*
Jane 1516			William Farel.	Lælius Socinus.	Into *Ireland* by *George Brown*, about the ſame time;	William Budé.
Charles I *or* V 1558			Theodore Beza.	Fauſtus Socinus.	Into the United Provinces, about the year 1566.	Clément Marot.
Philip II 1598			Fauſtus Socinus.	Quintin, *the chief of the* Libertines.	*Guſtavus Ericſon* introduces the Reformation into *Sweden*, by the miniſtry of *Olaus Petri*, in 1530.	Fr. Rabelais.
Philip III. *N. B.* Philip II *ſeizes upon Portugal, which remains in the poſſeſſion of the Kings of Spain until the year* 1640			Ben. Arias Montanus.		It was received in *Denmark*, in 1521.	Ja. Dubois (Sylvius).
			And. Oſiander.		The Goſpel is propagated by the papal miſſionaries in *India*, *Japan*, and *China*.	Pierre Gilles.
Kings of France.			Ægid. Hunnius.		The order of the Jeſuits is founded by *Ignatius Loyola*, in the year 1540.	Or. Finée.
Lewis XII 1515			Melchior Canus.		The famous council of *Trent* is aſſembled.	Robert Stephens.
Francis I 1547			Polyc. Lyſerus.		The *Pragmatic Sanction* is abrogated by *Leo* X, and the *Concordate* ſubſtituted into its place.	P. Belon.
Henry II 1559			George Wicellus.		Pope *Julius* III beſtows the Cardinal's hat	William Morel.
Francis II 1560			George Caſſander.			Adr. Turnebus.
Charles IX 1574			*Cardinal* Bellarmin.			Ch. Du Moulin.
Henry III 1589			Stella.			Gilb. Couſin.
Henry IV.			Crantxius.			Mich. de l'Hopital.
Kings of England.			Thomas Illyricus.			L. Le Roy (Regius).
Henry VII 1509			Jacob Ben Chaim, *who gave an edition of the Hebrew Bible.*			Hub. Languet, *author of the* Vindiciæ contra Tyrannos.
Henry VIII 1547			Sanderus.			Laur. Joubert.
Edward VI 1553			Iſid. Clarius.			James Peletier.
Mary 1558			John Major.			Fr. Belleforeſt.
Elizabeth.			Andrew Vega.			M. A. Fr. Muret.
Kings of Scotland.			Franc. Vatable.			P. Ronſard.
James IV 1513			*Cardinal* Sadolet.			J. Dorat.
James V 1542			*Cardinal* Corteſius.			James Cujas.
			John Cochlæus.			Fr. Hotman.
						James Amyot.

Sovereign Princes.	*Popes or Biſhops of Rome.*	*Archbiſhops of Canterbury.*	*Eccleſiaſtical and Theological Writers.*	*Heretics real or reputed.*	*Remarkable Events—Religious Rites.*	*Profane Authors.*
Mary *beheaded in* 1587			Alphonſ. Zamora.		upon the keeper of his monkeys.	Mich. de Montagne.
James VI.			Vivaldus.		The Inquiſition is eſtabliſhed at *Rome* by *Paul* IV.	Mich. de Caſtelnau.
Kings of Sweden *and* Denmark.			J. Almain.		The war of the Peaſants.	P. Pithou.
John 1513			Spagnoli.		The Univerſities of *Wittemberg*, *Francfort* on Oder, *Alcala*, *Saragoſſa*, *Marpurg*, *Seville*, *Compoſtella*, *Oviedo*, *Grenade*, *Franeker*, *Straſbourg*, *Parma*, *Macerata*, *Tortoſa*, *Coimbre*, *Conigſberg*, *Leyden*, *Florence*, *Reims*, *Dillingen*, *Mexico*, *St. Domingo*, *Tarragona*, *Helmſtadt*, *Altorf*, *Paderborn*, *Sigen*, founded in this century.	J. Bodin.
Chriſtiern II *depoſed in* 1522			Aug. Dathus.			Nic. Vignier.
Guſtavus Ericſon 1560			*Pope* Adrian VI.			Bl. de Vigenere.
N. B. Sweden *is ſeparated from* Denmark *under this Prince.*			Petro de Monte.			Henry Stephens.
			Pope Leo X.			J. de Serres (Serranus).
Eric *depoſed in* 1568			Alb. Pighius.			Cl. Fauchet.
John III 1592			Henry VIII, *king of England.*			J. Paſſerat.
Sigiſmond *king of Poland, depoſed in* 1599			Lewis Vives.			J. J. Boiſſard.
Charles IX.			S. Pignius.			P. Daniel d'Orleans.
Kings of Denmark.			Leon de Caſtro.			Francis Victe.
Chriſtiern II *depoſed in* 1522			Matth. Ugonius.			*Cardinal* d'Oſſat.
Frederick I 1533			*Cardinal* Cajetan.			Rob. Conſtantin.
Chriſtiern III 1559			James Hoogſtraat.			P. Morin.
Frederick II 1588			Ambr. Catharini.			Joſ. Juſt. Scaliger.
Chriſtiern IV.			John Faber.			Nic. Rapin.
Kings of Poland.			Ortuin Gratius.			J. Papire-Maſſon.
John Albert 1501			John Eckius.			P. B. Brantome.
			Leander Alberti.			St. Paſquier.
			Nic. Serrarius.			*Italian Authors.*
			Pet. Canifius.			Americ Veſputius.
			Cæſar Baronius.			J. Jocondi *of Verona, who diſcovered the Letters of Pliny.*
			Fran. Riberia.			

Sovereign Princes.	*Popes or Biſhops of Rome.*	*Archbiſhops of Canterbury.*	*Eccleſiaſtical and Theological Writers.*	*Heretics real or reputed.*	*Remarkable Events, &c.*	*Profane Authors.*
Alexander 1506			Pierre Pithou.			Leonicini, *the tranſlator of Galen.*
Sigiſmund I 1548			Mich. Baius.			Pomponace.
Sigiſmund II 1572			W. Alan, *Engliſh Cardinal.*			M. A. Caſanova.
Henry *of Anjou, until the year* 1574			Mercator.			P. Gravina.
			Nic. Harpsfield.			Sannazarius.
Stephen Batori 1587			Leunclavius.			Machiavel.
			Molina.			Vida.
Sigiſmond *king of Sweden.*			Salmeron.			J. A. Laſcaris.
			Maldonat.			Alcyonius, *tranſlator of Ariſtotle.*
			J. Natalis.			Arioſto.
			J. P. Maffei.			Burn. Maffei.
						Fr. Guicciardini.
Kings of Portugal.			*Cardinal* Hoſius.			*Cardinal* Bembo.
Emanuel *the Great* 1521			Janſenius.			*Cardinal* Sadolet.
John III 1557			John Tillet.			And. Alciat.
Sebaſtian 1578			James Naclantus.			M. A. Flaminio d'Imola.
Henry Card. 1580			De Vargas.			Lilius Giraldus.
			Cardinal Seripand.			J. Fracaſtor.
Portugal is reduced under the dominion of Spain by Philip II.			Aſid. Maſius.			Polydor. Virgil.
			Pope Paul IV.			M. A. Majoragio.
			Widmanſtadt.			P. Aretin.
			Gaſſander.			J. de la Caſa.
			Stapleton.			L. Alamanni.
			Mercerus.			N. Tartaglia.
Ottoman Emperors.			F. Xavier.			Palingenius.
Bajazet II 1512			Ign. Loyola.			Jul. Cæſar Scaliger.
Selim I 1520			*Biſhop* Gardiner.			Zanchius.
Solyman II 1566			Jer. Oleaſter, *with many others too numerous to mention.*			Gab. Faerno.
						Gab. Fallopius.
Selim II 1574						J. Acronius.
Amurat III 1595						Louis Cornaro.
						Robertello.
Mahomet III.						Palearius.
						Onuph. Panvini.
						Argentieri.
			N. B. *It is remarkable that, among the*			J. Bar. de Vignole.
						Paul Manutius.
						Jerome Cardan.

Sovereign Princes.	*Popes or Biſhops of Rome.*	*Archbiſhops of Canterbury.*	*Eccleſiaſtical and Theological Writers.*	*Heretics real or reputed.*	*Remarkable Events, &c.*	*Profane Authors.*
Czars of Muſcovy. John Baſilowitz 1505 Baſilius Swanowitz, *who receives from* Maximilian I *the title of Emperor* 1533 John Baſilowitz II 1584 Theodore Iwanowitz 1597 Boris Gadenow.			*Eccleſiaſtical Writers of this century, there are above 55 who employed their labours in the expoſition and illuſtration of the Holy Scriptures; and this happy circumſtance contributed, no doubt, to prepare the minds of many for the* REFORMATION, *and thus rendered its progreſs more rapid.*			A. Palladio. C. Sigonius. P. Victorius. Oct. Ferrari. James Zabarella. L. Guicciardini. A. de Coſtanzo. Torq. Taſſo. Fr. Patrizi (Patritius). Ant. Riccoboni. G. Panciroli. And. Ceſalpin. Natalis Comes. Aldovrandi. Gratiani. B. Guarini. *Swiſs Authors.* Aur. Ph. Paracelſus. Theod. Bibliander. Theod. Zwinger. Iſaac Caſaubon. *German and Dutch Authors.* J. Reuchlin. P. Moſellan. M. Aurogallus, *who aſſiſted* Luther *in the tranſlation of the Bible.* H. C. Agrippa. D. Eraſmus *of Rotterdam.* Luſcinius. Simon Grynæus. Adr. Barland *of Zealand.* Nic. Copernicus, *a Pruſſian.* J. Secundus *of the Hague.*
Stadtholders of the United Provinces. William I, *the glorious founder of their Liberty* 1584 Maurice.						

Sovereign Princes.	*Popes or Bishops of Rome.*	*Archbishops of Canterbury.*	*Ecclesiastical and Theological Writers.*	*Heretics real or reputed.*	*Remarkable Events, &c.*	*Profane Authors.*
						J. Olaus Magnus.
						Peutinger.
						Paul Fagius.
						Sebastian Munster.
						G. Agricola.
						John Sleidan.
						Gasp. Bruschius.
						P. Lotichius.
						Conrad Gesner.
						G. Fabricius.
						A. Masius.
						Joach. Camerarius.
						Viglius *of Zuichem.*
						Hubert Goltzius.
						John Sturmius.
						J. Sambuc.
						A. G. Busbeq.
						J. Leunclavius.
						G. Mercator.
						Læv. Torrentius.
						Raphelingius.
						Ortelius.
						Tycho Brahe, *a Dane.*
						Heurnius *of Utrecht.*
						Nicholas Craigius *of Copenhagen.*
						Justus Lipsius.
						Paul Merula *of Leyden.*
						A. Gorlæus.
						Schonæus.
						Em. Van Meteren.
						Dom. Baudius.

CENTURY XVII.

Sovereign Princes.	*Popes or Biſhops of Rome.*	*Archbiſhops of Canterbury.*	*Eccleſiaſtical and Theological Writers.*	*Heretics real or reputed.*	*Remarkable Events—Religious Rites.*	*Profane Authors.*
Emperors. A. D.	Clement VIII 1605	*Dr.* J. Whitgift 1603	*Proteſtant Writers.*	*The doctrine of the Jeſuits, concerning philoſophical ſin, condemned by Pope* Alexander VIII *in* 1690.	The congregation *De propaganda*, &c. founded at *Rome* in 1622, by Pope *Gregory* XV.	*No century has been ſo fertile in authors as this before us. Their number amounts to above* 850. *We ſhall confine ourſelves to thoſe who were moſt eminent in each country.*
Rodolphus II 1612	Leo XI 1605	*Dr.* R. Bancroft 1610	*Archbiſhop* Abbot.	*The* Probabiliſts *(ſo the Jeſuits were called from their odious doctrine of* Probability) *condemned by the* Sorbonne.	Chriſtianity is propagated in the kingdoms of *Siam*, *Tongking*, and *Cochinchina*, by the Jeſuit-Miſſionaries.	
Matthias 1619	Paul V 1621	*Dr.* George Abbot 1633	John Lightfoot.			*In Great Britain and Ireland.*
Ferdinand II 1637	Gregory XV 1623	*Dr.* W. Laud 1644	Matthew Pool.	*The* Franciſcans *are judged Heretics on account of their doctrine concerning the Immaculate Conception of the Virgin* Mary.	The thirty years war breaks out, and was concluded by the peace of *Weſtphalia*.	John Harrington.
Leopold I.	Urban VIII 1644	*Dr.* W. Juxton 1663	*Biſhop* Pearſon.		The Moors are driven out of *Spain*.	James Harrington.
Kings of Spain.	Innocent X 1655	*Dr.* Gil. Sheldon 1677	*Biſhop* Fell.		The Proteſtants are perſecuted in *France*.	J. Pitt.
Philip III 1621	Alexander VII 1667	*Dr.* W. Sandcroft 1693	Gataker.		The Gunpowder-Treaſon diſcovered in *England*.	R. Staniburſt.
Philip IV 1665	Clement IX 1669	*Dr.* John Tillotſon 1694	*Biſhop* Sherlock.		A rupture between Pope *Paul* V and the Venetians.	*Sir* Henry Saville.
(Portugal throws off the Spaniſh yoke, and recovers its independency, in the year 1640.)	Clement X 1676	*Dr.* Thomas Tenniſon.	*Biſhop* Wake.		The Royal Society is founded in the year 1662.	Thomas Hariot, *the inventor of Algebra.*
Charles II 1700	Innocent XI 1689		Chillingworth.		A Jubilee is celebrated by Pope *Clement* VIII, in the year 1600.	W. Camden.
Kings of France.	Alexander VIII 1691		*Biſhop* Bull.		In 1605, *Maurice*, Land	Nicholas Fuller.
Henry IV 1610	Innocent XII 1700		Grew.			Benjamin Johnſon.
Lewis XIII 1643			*Biſhop* Burnet.			Shakeſpear.
Lewis XIV.			Jo. Forbes.			Henry Wotton.
Kings of England.			J. Baxter.			
Elizabeth 1603			John Tillotſon, *Archb. of Canterbury.*			
James I, VI *of Scotland*, 1625			*Dr.* Sherlock.			
Charles I, *beheaded in the year* 1649			*Archbiſhop* Wake.			
			Chillingworth.			

Sovereign Princes.	*Popes or Biſhops of Rome.*	*Archbiſhops of Canterbury.*	*Eccleſiaſtical and Theological Writers.*	*Heretics real or reputed.*	*Remarkable Events—Religious Rites.*	*Profane Authors.*
Cromwell *uſurps the government under the title of Lord Protector, and dies in* 1658 Charles II 1684 James II *abandons his kingdom in the year* 1688, *and dies in* 1701 William III *and* Mary 1694			Henry Hammond. Thomas Hyde. William Cave. Brian Walton. Druſius. Hoſpinian. Trigland. Ittigius. Fr. Spanheim. R. Cudworth. Ed. Stillingfleet. H. Prideaux. J. Locke. W. Lloyd, *Biſhop of Worceſter.* J. Milton. St. Nye. Claude. Daillé. Amyraut. Baſnage, Samuel, *and* James Jurieu. Benoit. Turretin. Elias Saurin. Morus. Le Cene. Meſterzat. Le Blanc. Arminius. Grotius. Epiſcopius. Curcellæus. Limborch. Sleidan. Cocceius. Voetius.	Arminius, *and his followers, the* Univerſaliſts, Bekker, *the* Carteſian *Divines*, L'Abadie, Bourignon, Poiret Leehoff, *and* Claude Paron, *are regarded as Heretics by the Reformed churches in* France *and* Holland. *The* Independents, Antinomians, Ranters, *and* Quakers; *and among the latter*, Fox, Barclay, Keith, *and* Penn, *are looked upon in the ſame light.* *Add to theſe* Enthuſiaſts, *and* Fanatics *of various kinds, ſuch as* Jacob Behmen, Valentine Weigelius, Nic. Drabicius, Seidel.	grave of *Heſſe Caſſel*, introduces the Reformed religion into *Marpurg.* *Paul* V. excommunicates the Venetians, whoſe cauſe is defended by *Fra. Paolo.* In the year 1606, *Rudolph* II. allows the Hungarians the free exerciſe of the Proteſtant religion, that has been formerly granted by *Ferdinand* I. and aboliſhed by his ſucceſſors. In the year 1608, the Socinians publiſhed their Catechiſm at *Cracow.* The Sileſians, Moravians, and Bohemians, are allowed, by *Rudolph* II. the free exerciſe of their religion, in the year 1609. The Proteſtants form a confederacy at *Heilbron*, in the year 1610; and the Roman Catholics form a league at *Wartzburg* in oppoſition to it.	Thomas Lydiat. Joſeph Hall, *called the Engliſh Seneca.* *Lord* Herbert *of Cherbury.* Thomas Gataker. W. Habington. *Archbiſhop* Uſher. V. Harvey, *who firſt diſcovered the circulation of the blood.* *Sir* Ken. Digby. *Sir* James Ware. John Milton. Abraham Cowley. J. Ogilby. *Lord Chancellor* Clarendon. Matthew Hales. Fr. Gliſſon. Thomas Stanley. Joſeph Glanvil. Samuel Butler. Algernoon Sidney. John Collins, *Mathematician.* Robert Moriſon.
Kings of Scotland. James VI 1625 *This Prince and his ſucceſſors were kings both of England and Scotland ſo far down as the year* 1707, *when theſe kingdoms were united into one monarchy.*						
Kings of Sweden. Charles IX 1611 Guſtavus Adolphus 1632						

Sovereign Princes.	*Popes or Biſhops of Rome.*	*Archbiſhops of Canterbury.*	*Eccleſiaſtical and Theological Writers.*	*Heretics real or reputed.*	*Remarkable Events—Religious Rites.*	*Profane Authors.*
Chriſtina *abdicates the crown in 1654, and dies in* 1689 Charles Guſtavus 1660 Charles XI 1797 Charles XII.			Gomar. Lud. Capell. S. Bochart. Gerhardus. Hoe. Calixtus, G. *and* Fred. Hulſeman. Heilbronner. Haffenreffer. Thummius. The Oſianders. Muſæus. —Hutter. Hunnius, Guy, *and* Nich. The Mentzers. —Olearius's. Fred. Baldwin. Alb. Grawer. The Carpzovius's. Tarnovius, J. *and* Paul. John Aſſelman. Eilhart Luber. The Lyſers. Michael Walter. Joach. Hildebrand. J. Val. Andreas. Solomon Glaſſius.	Stifelius, *and the* Roſecruſians.	The Bohemians chuſe *Frederick* V, Elector Palatine, for their king, in order to maintain them in the free exerciſe of the Proteſtant religion—but *Frederick* is conquered, and they are forced to embrace popery. In 1625, the princes of *Lower Saxony* enter into a league with *Chriſtian* IV of *Denmark*, which concludes by the peace of *Lubec*. *Ferdinand* II. publiſhes, in 1629, an edict, ordering the Proteſtants to ſurrender and reſtore all the eccleſiaſtical domains and poſſeſſions of which they were become maſters after the pacification of *Paſſau*.—This edict is diſobeyed. *Guſtavus Adolphus* enters into *Germany*. The peace of *Munſter* and *Oſnabrug* concluded, by which the *three*	William Dugdale. Ralph Cudworth. J. Ruſhworth. Robert Boyle. John Locke. W. Molyneux. *Sir* W. Temple. *Sir* Paul Ricaut. H. Hody. *Biſhop* Beverege. *Sir* Samuel Garth. Thomas Gale. John Philips. *Biſhop* Spratt. Thomas Dempſter. John Fletcher. Ph. Maſſinger. Ed. Gunther. Francis Bacon, *Lord* Verulam. Thomas Ridley. John Speed. John Donne. Fr. Goodwin, *the Annaliſt*. Edward Coke.
Kings of Denmark. Chriſtiern IV 1648 Frederick III 1670 Chriſtiern V 1699 Frederick IV.						
Kings of Poland. Sigiſmond III 1632 Uladiſlaus Sig. 1648 John Caſimir 1669 Michael I 1674 John Sobieſki 1697 Frederick Auguſtus, *Elector of Saxony.*						
Kings of Portugal. John, *Duke of Braganza, choſen king in* 1640 *dies in* 1656						

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Alphonſo VI *dethroned in* 1667			Ab. Calovius.		*Religions* are tolerated in the empire.	Thomas Randolph.
Pedro II.			Theod. Hachſpan.		The ſynod of *Dort* aſſembled in the year 1618, and ſits from the 1ſt of November till the 26th of April.	Thomas Farnaby.
Ottoman Emperors.			J. Hulſeman.			John Napier, *inventor of Logarithms.*
Mahomet III 1604			Jacob Weller.			G. Keating.
Achmet I 1617			J. Conr. Danhaver.		*Henry* IV of *France* is aſſaſſinated by *Ravillac.*	John Greaves.
Muſtapha 1617			J. G. Dorſcæus.			Edward Simſon.
Oſman 1622			John Arndt.		This event expoſes the Proteſtants to new perſecutions.	John Selden.
Muſtapha *reſtored* 1623			Martin Geyer.			William Burton.
Amurat IV 1684			John Ad. Schertzer.		The edict of *Nantz* is perfidiouſly revoked by *Lewis* XIV, and the Proteſtants treated with the utmoſt barbarity.	Richard Zouch.
Ibrahim 1685			Balthaſar *and* John Meiſner.			W. Oughtred.
Mahomet IV 1687			Aug. Pfeiffer.			B. Walton.
Solyman III 1691			Muller, H. *and* J. Juſt. Chr. Schomer.			P. Heylin.
Achmet II 1695			Sebaſt. Schmidt.			James Howel.
Muſtapha II.			Chriſt. Horſholt.			*Sir* John Denham.
Czars of Muſcovy.			Ph. Jac. Spener.		A conteſt between *Lewis* XIV and Pope *Innocent* XI, concerning the collation of benefices, and the privileges and pretenſions of the crown during their vacancy.	*Sir* John Marſham.
Boris Gade 1605			G. Th. Mayer.			*Biſhop* Wilkins.
Theodore Boriſſowitz 1605			Frid. Bechman.			James Gregory.
The falſe Demetrius 1606			*From* Gerhard *to* Frid. Bechman *incluſively, all Lutherans.*			Thomas Willis.
Baſilius Zuſki 1610						Bulſt. Whitelock.
II Demetrius 1610			*Roman Catholic Authors.*		The French clergy, in a general aſſembly at *St. Germain,* declare the pope's pretenſions to *temporalities* null and void; place the authority of a general council	John Price.
III Demetrius 1610			Baronius.			Iſaac Barrow.
Uladiſlaus *of Poland.* 1613			Bellarmin.			Thomas Hobbes.
			Serrarius.			Thomas Brown.
						Thomas Marſhal.
						Edmund Caſtel.

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IV Demetrius 1613			Bevardentius.		above that of the Pope; and maintain that the deciſions of the Pope are not infallible, unleſs when attended with the conſent of the church.	Thomas Otway.
Michael Theodorowit.) 1645			Poſſevin.		The Iriſh maſſacre in 1641, in which above 40,000, ſome ſay, 150,000 Proteſtants are murdered.	Ed. Waller.
Alexis Michaelowitz 1676			Gretſer.		*Charles* I, king of *England*, beheaded in the year 1649.	*Dr.* Sydenham.
Theodore Alexowitz 1682			Combefis.		A ſort of commonwealth introduced by *Cromwell*, under which epiſcopacy ſuffers, and the Preſbyterians, or rather the Independents, flouriſh.	Anthony Wood.
Ivan *or* John Peter I. Alexiowitz 1688			Nat. Alexander.		*Charles* II reſtored, and with him epiſcopacy re-eſtabliſhed.	Ed. Bernard, *Profeſſor of Aſtronomy.*
Stadtholders of the United Provinces.			Becan.		The glorious Revolution renders memorable the year 1688.	*Biſhop* Stillingfleet.
Maurice 1625			Sirmond.		The Proteſtants are oppreſſed and perſecuted in many places.	William Sommer.
Frederick Henry 1647			Petau.		Several falſe Meſſiahs diſcovered, particularly *Sab-*	John Dryden.
William II 1650			Pouſſines.			John Wallis.
The dignity of Stadtholder remains vacant during the ſpace of 22 years.			Cellot.			John Ray.
			Cauſſim.			D. Gregory.
			Morin.			M. Liſter.
			Renaud.			Henry Dodwell.
			Fra. Paolo.			N. Grew.
			Pallavicini.			*Sir* H. Spelman.
			Labbé.			
			Maimbourg.			*French Authors.*
			Thomaſſin.			J. Aug. De Thou.
			Sfondrat.			Pineau.
			Aguirre.			Gillot.
			Henry Noris.			Mornac.
			D'Achery.			P. Matthieu.
			Mabillon.			Du Vair.
			Hardouin.			Fr. Pithou.
			Simon.			J. Barclai.
			Ruinart.			Savaron.
			Montfaucon.			Pr. Jeannin.
			Galloni.			Godefroi.
			Schacchi.			Bergier.
			Cornelius a Lapide.			Le Mercier.
			Bonfrere.			Boulanger.
			Menard.			Goulart.
			Segenot.			Malherbe.
			Bernard.			Marillac.
			Lamy.			
			Bollandus.			
			Henſchen.			
			Papebroch.			
			Perron.			
			Eſtius.			
			Launoy.			
			Tillemont.			
			Godeau.			
			Albaſpinæus.			

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			Richlieu.		*bati Levi*, who, to avoid death, embraces Mahometaniſm.	N. and C. Le Bois.
			Holſtenius.		The Univerſities of *Lunden* in *Sweden*, *Gieſſen*, *Pampelune*, *Saltzbourg*, *Derpt* in *Livonia*, *Utrecht*, *Abo*, *Duiſburg*, *Kiel* in *Holſtein*, *Inſpruck*, *Bologn Hall*.—The Academies of inſcriptions, &c. of *Sciences*, founded at *Paris*.	J. B. Le Meneſtrier.
			Baluzius.			J. Bap. Duval.
			Bona.			P. Haye du Chaſtelet.
			Huet.			R. Des Cartes.
			Boſſuet.			N. Fab. de Peireſc.
			Fenelon.			Henr. Duc de Rohan.
			Thiers.			De Meziriac.
			Du Pin.			J. Bourdelot.
			Leo Allatius.			J. Guthiéres.
			Zaccagni.			And. du Cheſne.
			Cotelier.			Louis Savot.
			Fileſac.			Val. Conrart.
			Viſconti.			*Cardinal* Richlieu.
			Molina.			Rochemallet.
			Arriaga.			Philip Monet.
			Rigault.			Nicholas Bourbon.
			Richer.			Auguſtus Galland.
			Pererius.			J. F. Niceron.
			Mariana.			Edm. Merille.
			Fr. Pithou.			Samuel Petit.
			Fr. de Sales.			M. Merſenne.
			M. de Caſaſio.			Voiture.
			Leſſius.			De Vaugelas.
			Pineda.			Ch. Juſtel.
			C. Janſenius.			Did. Herault.
			Bentivoglio.			
			Sponde.			
			Bzovius.			
			H. de Valois.			
			P. de Marca.			
			Arnaud d'Andilly.			
			Du Cange.			
			Paſcal.			
			Du Boulay.			
			A. Arnaud.			
			Vavaſſeur.			
			Neercaſſel.			
			J. Le Maitre de Sacy.			
			Pagi.			
			Lami.			
			Pezron.			

Sovereign Princes.	*Popes or Biſhops of Rome.*	*Archbiſhops of Canterbury.*	*Eccleſiaſtical and Theological Writers.*	*Heretics real or reputed.*	*Remarkable Events, &c.*	*Profane Authors.*
			Gerberon.			J. Baudoin.
			Queſnel.			P. Du Puy.
			Theſe are the moſt noted writers of the Romiſh church during this century.			G. *and* Louis de St. Marthe.
						Denis Petau.
						G. Fournier.
						Cl. Saumaiſe.
						G. Naudé.
						N. Rigault.
						De Balzac.
						G. B. de Gramont.
						Saraſin.
						D. Blondel.
						P. Gaſſendi.
						J. Bignon.
						C. H. Fabrot.
						L. Ch. Le Fevre.
						N. Perrot.
						D'Ablancourt.
						N. Sanſon.
						Briet.
						Tan. Le Fevre.
						Fr. La Mothe Vayer.
						Moliere.
						G. M. le Jay.
						Roberval.
						Rohault.
						H. *and* Adr. de Valois.
						F. H. d'Aubignac.
						J. Eſprit.
						L. Moreri.
						Duc de Rochefoucault.
						R. le Boſſu.
						F. E. de Mezeray.
						P. Corneille.
						Ed. Mariotte.
						J. Spon.
						G. d'Eſtrades.
						Cn. Perault.
						P. Bayle.
						Vauban.
						Tournefort.
						Th. Corneille.
						Boileau.
						Ren. Rapin.

Sovereign Princes.	*Popes or Biſhops of Rome.*	*Archbiſhops of Canterbury.*	*Eccleſiaſtical and Theological Writers.*	*Heretics real or reputed.*	*Remarkable Events, &c.*	*Profane Authors.*
						Jean Doujat. Fr. Bernier. Ch. du Freſne. Du Cange. Cl. Perrault. Iſ. de Benſerade. Thevenot. G. Menage. De St. Real. Peliſſon. Buſſy Rabutin. Ch. Patin. B. d'Herbelot. Cl. Lancelot. St. Evremond. Amelot de la Houſſaye. Louis Couſin. F. S. Regn. Des Marais. A. Felebien. Jean de la Bruyere. Sim. Foucher. J. Domat. J. B. Santeuil. C. P. Richelet. P. J. d'Orleans. J. Racine. J. Barbeyrac. Et. Morin. Baudrand. Segrais. Chevreau. Charpentier. Bohours. Marquis de l'Hopital. Vaillant. P. Silv. Regis. Theod. Agrip. d'Aubigné. *Italian Authors.* Proſper Alpini. B. Baldi. J. A. Magini. A. Moroſini. Luc. Valeri. Paul Beni. Davila. L. Pignoria. Salvador. Sanctorius.

Sovereign Princes.	*Popes or Bishops of Rome.*	*Archbishops of Canterbury.*	*Ecclesiastical and Theological Writers.*	*Heretics real or reputed.*	*Remarkable Events, &c.*	*Profane Authors.*
						Thomas Campanella.
						Alexander Donato.
						Mascardi.
						Galilei.
						Bentivoglio.
						Strozzi.
						Leon de Modena,
						Bonav. Cavaleri.
						Ev. Torricelli.
						J. V. Rossi.
						Fam. Strada.
						T. Galluzzi.
						Martini.
						Imperiali.
						Tomassini.
						Virgilius Malvezzi.
						Molinetti.
						Sert. Orsato.
						J. B. Nani.
						J. A. Borelli.
						Ricci.
						Oct. Ferrari.
						Bartalocci.
						M. Malpighi.
						Bellori.
						Viviani.
						Bellini.
						Bocconi.
						Averani.
						Cassini.
						Magalotti.
						Spanish and Portuguese Authors.
						Cervantes.
						Anthony de Ledesma.
						J. Mariana, *the Historian.*
						Anthony Herrera, *the Historian.*
						Aldrete, *the Antiquarian.*
						Balbuena.

Sovereign Princes.	*Popes or Biſhops of Rome.*	*Archbiſhops of Canterbury.*	*Eccleſiaſtical and Theological Writers.*	*Heretics real or reputed.*	*Remarkable Events, &c.*	*Profane Authors.*
						J. L. de la Cerda. Lopez de Vega, *the Spaniſh Homer.* Nic. de Antonio. Balth Gracian. Diego de Couto. Joſ. Taxeira. Rod. Lobo. Eman Faria del Souza. Ant. Perez. Man. Alvarez. Pegaſe. *German, Dutch, Swiſs, Swediſh, &c. Authors.* Pauw, Anatomy. Aiguillon. Emmius. Gruterus. Bertius. Andr. Schott. Martinius. Snellius *of Leyden.* James *and* Adrian Metius. Cunæus. J. Meurſius. Lewis De Dieu. J. B. Van Helmont. Hugo Grotius. Erycius Puteanus. Gaſp. Barlæus. Van Hooft. Conſt. Imperator. Manaſſé Ben Iſrael. B. Varenius. Sanderus.

Sovereign Princes.	*Popes or Biſhops of Rome.*	*Archbiſhops of Canterbury.*	*Eccleſiaſtical and Theological Writers.*	*Heretics real or reputed.*	*Remarkable Events, &c.*	*Profane Authors.*
						Vander Linden.
						J. Gollius.
						Atzema.
						Hoeſchelius.
						Ch. Helvicus.
						Melch. Adam.
						Cluverius.
						Hoſpinian.
						Roſinus.
						Buxtorf.
						Kepler.
						Goldaſt.
						Horſtius.
						Sennert.
						Eraſmus Schimdt.
						Alſtedius.
						Pareus.
						Hoffman.
						Scioppius.
						G. J. Voſſius.
						Gaſp. Barthius.
						Freinſhemius.
						Schrivelius.
						J. Gerard.
						Hornius.
						Etmuller.
						Olaus Rudbeck.
						Bartholin.
						Iſaac Pontanus.
						Chr. Longomontanus.
						John Rhodius.
						Bangius.
						Meric Caſaubon.
						Ad. Olearius.
						J. F. Gronovius.
						Renier Graaf.
						J. Swammerdam.
						Fr. Junius.
						A. Maria Schulurman.
						Ath. Kircher.
						Conringius.
						N. Heinſius.
						Wicquefort.
						Noldius.
						Kunckel.

Sovereign Princes.	Popes or Biſhops of Rome.	Archbiſhops of Canterbury.	Eccleſiaſtical and Theological Writers.	Heretics real or reputed.	Remarkable Events, &c.	Profane Authors.
						H. Meibomius.
						Ludolf.
						J. G. Grævius.
						Burch. de Volder.
						Olaus Wormius.
						J. R. Wetſtein *of Baſil.*
						Varenius *of Luxenburg.*
						Thomaſius.
						Dodonæus.
						Otto Guerick, *inventor of the Air-pump.*
						Joſ. Arndius.
						John Gaſp. Suicer.
						Iſaac Voſſius.
						Olaus Borrichius.
						D. G. Morhoff.
						G. Sagittarius.
						Sam. Puffendorff.
						Ch. C. Huygens.
						J. Tollius.
						Eraſ. Bartholinus.
						J. Leuſden *of Utrecht.*
						Whgenſelius.
						Brockhuiſen.
						Cellarius.
						Ezech. Spanheim.
						Gurtler *of Baſil.*

CENTURY XVIII.

Sovereign Princes.	*Popes or Bishops of Rome.*	*Archbishops of Canterbury.*	*Ecclesiastical and Theological Writers.*	*Heretics, or Enemies of Revelation.*	*Remarkable Events—Religious Rites.*	*Profane Authors.*
Emperors.	Clement XI 1721	*Dr.* Thomas Tenison 1715	N. B. *In this list none but deceased authors are mentioned.*	John Toland.	The French missionaries make many converts to popery in the Eastern parts of the world, in *Carnate, Madura*, the coasts of *Malabar, China*, &c.	*Sir* Isaac Newton.
A. D.	Innocent XIII 1724	*Dr.* William Wake 1736	*Protestant Writers.*	Matthew Tyndal.	A great controversy occasioned by the indulgence of the Jesuits towards the Chinese, in allowing them to perform the religious rites of their ancestors.	J. Flamsteed.
Leopold 1705	Benedict XIII 1730	*Dr.* J. Potter.	*Sir* Isaac Newton.	Ant. Collins.	Protestant missionaries sent to *India* by the English, Dutch, and Danes.	*Dr.* Sam. Clarke.
Joseph 1711	Clement XII 1740	*Dr.* Thomas Herring.	*Dr.* Rich. Bentley.	Thomas Woolston.	The bull *Unigenitus* issued out by *Clement* XI, in the year 1713, condemns the New Testament of *Quenel*, and produces violent debates and divisions in the Gallican church; more especially between the Jesuits the great	*Dr.* R. Bentley.
Charles VI 1742	Benedict XIV 1758	*Dr.* Thomas Secker.	*Bishop* Hare.	Ch. Blount.		*Dr.* Hare.
The last Emperor of the House of Austria.	Clement XIII.		*Bishop* Cumberland.	Tho. Morgan.		Joseph Addison.
Charles Albert *of Bavaria* 1745			*Bishop* Atterbury.	John Chubb.		Alexander Pope.
Francis, *Duke of Lorraine.*			*Dr.* Sam. Clarke.	John Mandeville.		James Thomson.
Kings of Spain.			*Bishop* Chandler.	*Lord* Bolingbroke, *and others, less worthy of notice.*		M. Prior.
Philip, *who abdicates the crown in* 1724			*Bishop* Berkley.	*Among the sects of this century we may reckon the* Hernhutters *or* Moravian Brethren, *and the followers of* Whitfield, Wesley, *and others of the same stamp.*		*Sir* R. Steele.
Lewis 1724			*Bishop* Butler.			*Dr.* Jonathan Swift.
Philip *reascends the throne in* 1724 *and dies in* 1746			Woolaston.			John Gay.
Ferdinand VI 1759			*Dr.* Mill.			*Dr.* John Arbuthnot.
Charles III, *now reigning.*			*Dr.* Edwards.			*Dr.* John Freind.
Kings of France.			*Dr.* Whitby.			*Dr.* Edm. Halley.
Lewis XIV 1715			*Mr.* Whiston.			*Dr.* Francis Hutcheson.
Lewis XV, *now reigning.*			Abernethy.			*Dr.* Campbell.
			Dr. Bennet.			*Mr.* Balguy.
			Archbishop Wake.			*Mrs.* Cockburn.
			Bishop Smalridge.			*Dr.* Con. Middleton.
						Dr. Berkley, *Bp. of Cloyne.*

Sovereign Princes.	*Popes or Biſhops of Rome.*	*Archbiſhops of Canterbury.*	*Eccleſiaſtical and Theological Writers.*	*Heretics, &c.*	*Remarkable Events—Religious Rites.*	*Profane Authors.*
Kings of England. William III 1702 Anne 1714 George I 1727 George II 1760 George III.			*Sir* Peter King, *Lord Chancellor.* *Archbp.* Potter. Derham. *Dr.* Hickes. *Biſhop* Sherlock. *Biſhop* Conybear. *Biſhop* Benſon. *Dr.* Benſon. *Dr.* Pierce. Hallet. *Dr.* Foſter. Grove. *Dr.* Watts. *Dr.* Doddridge. *Dr.* Taylor *of Norwich.* *Biſhop* Squire. *Dr.* Samuel Chandler. *Dr.* John Leland. Witſius *of Leyden.* Trigland *of Leyden.* Vitringa *of Francfort.* Marckius. Roel. Leydekker. Gurtler. Braunius. Huſſii. Pictet. Abbadie. J. Al. Turretin. Werenfels. Oſtervald. Jablonſki.		defenders of the bull, and the Janſeniſts its oppoſers. The Janſeniſts endeavour to ſupport their declining credit by the pretended and fictitious miracles that were ſaid to be wrought at the tomb of the *Abbé Paris.* The ſtudy of Philoſophy is placed on a new footing in *Germany* by *Leibnitz* and *Wolf*, and their method of demonſtration is transferred to theology by ſeveral divines. *Chriſt. M. Pfaff*, a very learned and reſpectable Lutheran divine, forms a plan of reconciliation and union between the Lutheran and Reformed churches; which bigotry and party ſpirit hinder from being brought into execution. *Sacheverel*, an incendiary, who inveighs againſt civil and religious liberty, is impeached and cenſured.	*Lord* Shafteſbury. *Lord* Bolingbroke. *Dr.* Th. Burnet. Thomas Rowe. Eliſ. Singer. W. Wycherly. *Lord* Somers. William Lloyd. John Hudſon. John *and* James Keil. Colin M'Laurin. Chriſtoph. Wren. Jer. Collier. *Dr.* John Taylor. Laurence Echard. *Dr.* J. Woodward. Thomas Hearne. *Sir* Hans Sloane. *Dr.* Mead, Martin Folkes. *Rev.* Stephen Hales. Thomas Simpſon. *Biſhop* Squire.
Kings of Sweden. Charles XII 1718 Ulric Eleonora 1751 Frederick *of Heſſe Caſſel* 1751 Adolphus Frederick *of Holſtein, now reigning.*						
Kings of Denmark. Frederick IV 1730 Chriſtiern VI 1746 Frederick V, *now reigning.*						
Kings of Poland. Frederick Auguſtus III 1733 Staniſlaus, *elected, without taking poſſeſſion.* Staniſlaus *choſen a ſecond time, but abdicates the crown.*						

Sovereign Princes.	*Popes or Biſhops of Rome.*	*Archbiſhops of Canterbury.*	*Eccleſiaſtical and Theological Writers.*	*Heretics, &c.*	*Remarkable Events—Religious Rites.*	*Profane Authors.*
Frederick Auguſtus II, 1764 Staniſlaus, *Count Poniatowſky.*			Strimeſius. Holzſuſius. Meyer. Jurieu. Oudin. Baſnage. De la Placette. Martin. James Saurin. De la Chapelle. Maurice. Pictet. Beauſobre. Lenfant. Bouiiler. Spener. Pechtius. Maier. Maſius. Wandalinus. Luthenius. Wincler. Fabricius. Schmidius. Rechenbergius. Ittigius. Seeligmannus. Loeſcherus. Foertſchius. Buddeus. Antonius. Frankius, Langius. Maius. Pritius, *and others.* N. B. *The 20 writers laſt mentioned, beginning with* Spener, *are Lutherans.*		Lady *Moyer*, by her laſt will, founds a lecture, in which eight ſermons are annually preached in defence of the doctrine of the Trinity. The Proteſtant religion and the bleſſings of civil liberty eſtabliſhed in *Great Britain* and *Ireland*, by the acceſſion of the houſe of *Brunſwick Lunenburg* to the throne. *William* IV raiſed to the ſtadtholderſhip of the United Provinces in the year 1747. An attempt made to aſſaſſinate *Lewis* XV, king of *France*, by a wretch called *Damien*, who is ſuppoſed to have been inſtigated by the Jeſuits to this odious deed. The order of the *Jeſuits* is ſuppreſſed in *France*, their ſchools ſhut, and their revenues confiſcated in the year 1674. The ſame order ſuppreſſed in *Portugal*, and its members baniſhed.	*Principal French Authors.* M. Malebranche. B. Lami. Lemery. Fenelon. Joſ. Sauveur. P. de la Hire. M. le Vaſſor. J. Fr. Simon. M. Felibien. Iſ. de Larrey. An. Dacier. *The* De L'Iſle's. Euſ. Renaudot. Tarteron. Huet. J. Le Long. Andrew Dacier. A. Boulainvilliers. James Baſnage. Louis *and* Jean Boivin. Ch. de la Rue. P. Rapin de Thoyras. J. *and* P. L. Savary. Louis de Sacy. Du Reſnel. Nic. L. de la Caille. B. de la Monnoye. *Abbé* Fraguier.
Kings of Portugal. Pedro II 1706 John V 1750 Joſeph, *now reigning.*						
Sultans. Muſtapha II 1703 Achmet III *depoſed in the year* 1730 Mahmout 1754 Oſman II 1757 Muſtapha III, *now reigning.*						
Czars of Muſcovy. Alexiowitz 1715 Peter *the Great* 1725 Catharine 1727 Peter II 1730 Anne 1740 Ivan, *or* Jean, *depoſed in* 1741 *and aſſaſſinated in* 1764 Elizabeth 1762 Peter III 1762						

Sovereign Princes.	*Popes or Biſhops of Rome.*	*Archbiſhops of Canterbury.*	*Eccleſiaſtical and Theological Writers.*	*Heretics, &c.*	*Remarkable Events, &c.*	*Profane Authors.*
Catharine *his Queen.*			*Romiſh Writers.*			Gabriel Daniel.
Stadtholders of the United Provinces.			Gonzales.			G. J. du Verney.
William III 1702 *This dignity remains vacant during the ſpace of 45 years.*			Beaugendre.			Valincourt.
			Papin.			Geoffroi.
			Van Eſpen.			De la Mothe.
			Fr. Lami.			Joach. Le Grand.
			Pouget.			J. Franc. Felibien.
			Tomaſi.			Sanadon.
			Le Br. Deſmarets.			Dumont.
			Dez.			Vertot.
			D. de S. Marthe.			Catrou.
			Hyac Serri.			Beauſobre.
			G. Helyot.			Niceron.
			F. T. de Choiſi.			De la Barre.
			L. E. Dupin.			Melon.
			J. Martiani.			De la Croze.
			C. Hure.			Vaniere.
			De Witte.			Montfaucon.
			Huet.			Rollin.
			L. Habert.			*Abbé* Longuerue.
			Cl. Fleuri.			*Abbé* Banier.
			Pope Clement XI.			*Cardinal* Polignac.
			Euſ. Renaudot.			J. Baptiſte Rouſſeau.
			P. Conſtant.			*Abbé* du Bos.
			P. de la Broue.			P. Brumoy.
			Anſ. Banduri.			L. Bourget.
			J. J. Boileau.			*Abbé* Bignon.
			Marſollier.			*Abbé* de St. Pierre.
			Garnier.			J. B. Du Halde.
			J. Hardouin.			G. H. Bougeant.
			Bellegrade.			*Marquis de* Puy Segur.
			Maſſillon.			Capperonier.
			G. Daniel.			Alph. des Vignoles.
			Houdry.			*Abbé* Desfontaines.
			Bianchina.			Michael *and* Stephen Fourmont.
			Echard.			
Kings of Pruſſia.						
Frederick I, *firſt king of Pruſſia* 1713						
Frederick William 1740						
Frederick III, *now reigning.*						
Kings of Sardinia.						
Victor, *firſt king of Sardinia* 1730						
Charles Emanuel, *now reigning.*						

Sovereign Princes.	Popes or Bishops of Rome.	Archbishops of Canterbury.	Ecclesiastical and Theological Writers.	Heretics, &c.	Remarkable Events, &c.	Profane Authors.
			Anselme.			Mongault.
			Tournemine.			Bouhier.
			Duguet.			Le Sage.
			Longuerue.			Fr. de la Peyrohie.
			M.r Le Quien.			Nicol. Freret.
			J. Longueval.			Bellanger.
			Orsini.			Gabriel Emilie du Chastelet.
			J. Fr. Baltus.			Destouches.
			Vertot.			*Abbé* Terasson.
			Gibert.			H. Fr. d'Aguesseau.
			Bourgier.			Cl. Jos. Geoffroy.
			Ed. Martene.			Gasp. de Real.
			C. de la Rue.			Folard.
			Blondel.			De Roze.
			Montfaucon.			Mart. Bouquet.
			Sabatier.			De Moivre.
			Benoit.			Lenglet.
			L. A. Muratori.			C. S. de Montesquieu.
			Colbert.			Cl. Joly de Fleury.
			Lanuguet.			James Cassini.
			Dantine.			C. Chen. du Marsais.
			Houttemille.			Fontenelle.
			Lenglet du Frenoy.			Bouiller.
			Martin.			Castel.
			Berruyer.			Peysonel.
			De Caylus.			Reaumur.
			Bon. Racine.			Le Monnier.
			Dom. Aug. Calmet.			L. Le Gendre.
			Benedict XIV.			Goguet.
			J. LeBoeuf.			Boguer.
			R. Ceillier.			Maupertuis.
			P. Maran.			Velly, *the Historian.*
			Desfchamps.			*Abbé* Salier.
			Orsi.			Charlevoix.
						Masçrier.
						Le Boeuf.
						M. Mirabeau.
						Le Brun.
						Morabin.
						Villaret.
						Clairaut.

Sovereign Princes.	*Popes or Biſhops of Rome.*	*Archbiſhops of Canterbury.*	*Eccleſiaſtical and Theological Writers.*	*Heretics, &c.*	*Remarkable Events, &c.*	*Profane Authors.*
						Caylus. Crevier. *Italian Authors.* Martin Poli. Ant. Magliabechi. Muſitani. M. Battaglini. John Vincent Gravina. J. M. Lanciſi. Ph. Buonanni. Fr. Bianchini. Jer. Zanichelli. Juſt. Fontanini. P. A. Michaeli. Euſtachio Manfredi. Anſ. Banduri. Giannone. L. A. Muratori. Apoſtolo Zeno. Scipio Maffei. *Cardinal* Quirini. James Caſſini. Buonamici. *Cardinal* Paſſionei. *Swiſs Authors.* Daniel Le Clerc. Em. Konig. J. J. Scheuchzer. James Hermann. J. Le Clerc. Werenfels. J. Bernoulli. J. P. Crouzas. Burlamaqui. *German Authors.* G. W. Leibnitz.

Sovereign Princes.	*Popes or Biſhops of Rome.*	*Archbiſhops of Canterbury.*	*Eccleſiaſtical and Theological Writers.*	*Heretics, &c.*	*Remarkable Events, &c.*	*Profane Authors.*
						Chriſtopher Wolf.
						Baron Kroſig.
						Lud. Kuſter.
						H. de Coccei.
						B. Ziegenbalg.
						J. Mollerus.
						J. Andrew Schmidt.
						Crenius.
						Thomaſius.
						Gundling.
						T. F. Buddæus.
						J. G. Eccard.
						J. M. Lang.
						J. B. Mencke.
						J. Hubner.
						J. L. Moſheim.
						J. Alb. Fabricius.
						Gaſp. Neuman.
						Chriſtopher Wormius.
						J. G. Heineccius.
						J. G. Keyſler.
						P. Cantemir.
						Jordan.
						J. Offer, &c. *Swede.*
						J. H. Bohmer.
						Dopplemaier.
						Winſlow.
						Dutch Authors.
						J. Perizonius.
						Cuper.
						J. Fred. Gronovius.
						S. Pitiſcus.
						B. Niewentite.
						A. Reland.
						Salengre.
						G. Noodt.
						N. Hartſoeker.
						Adr. Helvetius.
						Herman Boerhaave.

Sovereign Princes.	*Popes or Biſhops of Rome.*	*Archbiſhops of Canterbury.*	*Eccleſiaſtical and Theological Writers.*	*Heretics, &c.*	*Remarkable Events, &c.*	*Profane Authors.*
						Albert Schultens.
						Peter Burman.
						Sig. Havercamp.
						Bynkerſhoeck.
						S'Graveſande.
						J. Alberti.
						P. Muſſchenbroek.
						Weſſeling.
						Gaſp. Burman.
						Tib. Hemſterhuis.
						Van Loon, *the Hiſtorian.*

Advertiſement.

Advertiſement.

AFTER the foregoing ſheets were printed off, I was favoured by the very worthy deſcendants of the pious and learned Archbiſhop SHARP, with the preſent of a ſmall but curious work lately publiſhed, which belongs to the eccleſiaſtical hiſtory of the xviiith century. It contains an *account* of the meaſures that were taken, and of the correſpondence that was carried on in the years 1711, 1712, and 1713, for the introduction of the liturgy of the church of *England* into the kingdom of *Pruſſia*, and the electorate of *Hanover*. To this hiſtorical account are annexed ſeveral letters and original papers that are very intereſting, more eſpecially *a plan of eccleſiaſtical diſcipline and public worſhip*, drawn up by the learned Dr. JABLONSKY, and ſome other papers of the ſame author, concerning the nature of epiſcopacy, and the manner of rendering it compatible with the intereſts of the ſovereign, and the religious liberty of the people.

This publication, which is chiefly deſigned for the uſe of the Proteſtants in *Pruſſia*, is drawn from MS. memoirs of the life of Archbiſhop SHARP, who was principally concerned in the tranſactions and correſpondence above-mentioned. Theſe memoirs were compoſed from the Archbiſhop's journal by his ſon, the learned Dr. THOMAS SHARP, archdeacon of *Northumberland*, and the hiſtorical account drawn from them, of the project for introducing epiſcopacy into *Pruſſia*, is publiſhed in a *French* tranſlation, done by the Rev. Mr. MUYSSON, miniſter of the *French* chapel at *St. James's*, &c.

The following note refers to vol. III. *p.* 139. *l.* 33.

Dr. MOSHEIM does not pretend to determine whether theſe reports relative to the barbarity of the Jews were true or falſe; but it ſeems more than probable, that they were inſidiouſly forged out of hatred againſt that unfortunate people. This will appear ſtill more evidently to have been the caſe, when we conſider that in the xiiith century, the Popes GREGORY IX. and INNOCENT IV.

publiſhed

publiſhed declarations, which were deſigned to deſtroy the effect of ſeveral calumnies that had been invented and diſperſed to the diſadvantage of the Jews; and in the xivth century we find the Roman pontifs BENEDICT XII. and CLEMENT VI. giving the ſame proofs of their equity towards an injured people. We find in hiſtory circular letters of the dukes of *Milan* and *Venice*, and imperial edicts of FREDERIC III. and CHARLES V. to the ſame purpoſe; and all theſe circumſtances render it highly credible, that the reports mentioned by Dr. MOSHEIM are not founded on ſufficient evidence.

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